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PĀDA THREE

CHAPTER SIXTYTHREE

Principles of Pāśupata Philosophy

Śaunaka said

1. O good-natured Sūta, experts in all scriptures, be long-lived, as, O scholarly one, we have been made to drink the nectar of Kṛṣṇa's stories by you.

2. What did Nārada, the favourite of the lord, ask him after listening to the Mokṣadharmas directly from the mouth of Sanandana ?

3. The great sages with Śaunaka as the first, the mind-born sons of Brahmā having perfect achievements and busy with uplifting the beings, roam in the worlds.

4. O blessed one, Nārada too is ever devoted to Kṛṣṇa, What auspicious discourse that sanctifies the world took place when they all assembled ?

Sūta said :

5. O highly blessed one, You have asked very aptly, you, who help the common people. I shall recount everything that had been asked by sage Nārada.

6. After listening to the eternal Mokṣadharmas uttered by Sanandana, O excellent one among the scions of the family of Bhṛgu, Nārada asked those sages again.

Nārada said :

7. Viṣṇu, the lord of all gods has been glorified in the Vedas and in the Tantra texts. He alone is to be propitiated by all those who seek anything (in the world).

8. O leading sages, what are those mantras whereby lord Viṣṇu is to be propitiated ? Who are the different gods to

be worshipped by those people who consider Viṣṇu's feet as the ultimate resort.

9. O brahmins, Instruct us on the Tantra (special religious and philosophical doctrines and rituals) of Lord Viṣṇu which would be useful to the preceptor and the disciples along with the mode of initiation and the daily morning duties.

10. O bestowers of honour, tell us about those holy monthly rites, oblations (homas) etc. and the japas (mantras worthy of being repeatedly chanted), whereby the great Lord would be pleased.

Sūta said :

11. On hearing these words of the noble-souled Nārada, Sanatkumāra, the holy sage, resplendent like the sun, spoke :

Sanatkumāra said :

12. Listen, O Nārada, I shall tell you the Tantra of the Lord knowing which one may, by means of pure devotion, attain to the unchanging Viṣṇu free from impurities.

13. They say that the great Tantra consists of three Padārthas (categories) and four Pādas (sections). The Pādas are called (1) Bhoga (enjoyment), (2) Mokṣa (liberation), (3) Kriyā (holy rites) and (4) Caryā (ritualistic observance).[1]

14. The Padārthas are but three : (1) Paśupati, (2) Paśu and (3) Pāśa.[2] The individual souls are all called Paśus while Paśupati (Lord of the Paśus) is Śiva alone.

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[1] According to Śaiva Siddhānta the subjects of discussion are three viz Paśu, Pati and Pāśa. The system comprised of four divisions which are known to be *bhoga*, *mokṣa*, *kriyā* and *caryā*.

[2] Here Pati means Śiva. His essential nature is cit (sentiency) and kriyā (action). Śiva is one, all-pervading, free, eternal. He has been described in the Tattvaprakāśa of Bhoja in the following manner. Cidghana eko vyāpi nityaḥ satatoditaḥ prabhuśśāntaḥ / jayati jagadekabījam sarvānugrahakaḥ śambhuḥ // After liberation *jīva* also becomes *Śiva* but in order to differentiate both, the liberated soul is termed as *Muktaśiva*. While Pati who is Śiva himself is ever liberated and ever free. He is the sole agent of five functions.

Paśus are the *jīvas* who are under three kinds of fetters called *pāśas*. As *pāśas* are three, namely mala, māyā and karma, the classes of Paśus are of

15. O Nārada, so long as there remains the contact of delusion with the characteristic loss of consciousness regarding their true nature, look to them as it were dualistic.

16-17. Pāśas are fivefold with different characteristics and separate names. The Paśus are of three kinds : Vijñānakala, Pralayakala and Sakala. Of them the first is attached with Mala and the others are attached with mala and Karma.

18. The third is known to be subjected to Mala, Māyā and Karma. But the first is of two kinds. viz., Samāpta Kaluṣa and Asamāpta Kaluṣa (the completion of stains has occurred in the one and in the other the stain is yet to be removed).

19. The second whose stain is yet to be removed is again known to be Pakvamala and Apakvamala (the impurity has ripened in the one and not ripened in the other).

20. (a) The two Vijñāna and Pralayakala are located in the pure path; while Sakala being subjected to Kalā (impurities) wanders about in different bodies (Bhuvanas) in accordance with its Karmans.

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three kinds. They are known as Vijñākalas Pralayakalas and Sakalas. The first kind of Paśus are bound by the single pāśa called mala while the second kind are bound by two kinds of pāśa called mala and māyā, while the sakalas are bound by three kinds of pāśa, namely mala, māyā and karma.

The Sakalas have bodies and sense organs. They experience different kinds of *bhoga* due to previous karma (deeds). So long as karma lasts they have to pass through innumerable births. Not only that, they are fettered by three pāśas.

The Pralayakala souls become free from the burden of the body and sense organs during pralaya, great dissolution and remain there as if in deep slumber, but even then these *Paśus* remain fettered with two pāśas namely *mala* and *karma*. They are named so because they remain in the state of liberation during Pralaya and are free from kalā in Pralaya.

The Vijñānakala souls have got the ripening of malas but as this ripening has comparatively grown more in some and less in others they are placed in different positions as regards to their prerogative rights. Though free from *malas* they have not been given Śivahood because they have the little trace of adhikārimala i.e. they have still the tendency of enjoying the hierarchical rights. The Vijñānakala, whose mala is in a high state of ripening, are placed as vidyeśvaras. They are eight in number.

21-22. (b) The Pāśas are of five kinds.[1] The first two are born of mala and Karma. The others are born of Māyā, Tirodhānaśakti and of Bindu. Although mala is a single entity, it has diverse powers consisting of hiding Dṛkśakti (the power of knowledge) and Kriyāśakti (the power of action).

23. It is like the husk of rice to serve as the cause of bodies of Ātmans in the world. Karma is of the nature of merit and demerit and is the giver of diverse forms of results and experiences.

24. It is abiding in the analogy of sprout and seed permanently in a continuous flow. These are the natures of the former two. O brāhmaṇa, listen to the others beginning with Māyīya.

25. The greatest Ātman is eternal with the property of Sat, Cit and Ānanda (Being, consciousness and bliss). He is Pati of all, is victorious and all-pervading and is the only seed.

26. The excellent splendour of Śambhu never disappears nor does it rise. It confers bliss and assumes the form of knowledge (dṛk) and action (kriyā).[2]

27. The Śakti, by possessing which, Śiva is able to give enjoyment and liberation to the paśus, is verily described as the first, the single and of the nature of cit.

28. Being impelled by Śakti bindu comes about, the nature of which is knowledge and action and is known as Śiva, the cause of all categories and is all-pervading and immutable.

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[1] Pāśas are fetters by which paśus are enticed. Their number is five, namely those which are born of *mala*, *karma*, *māyā*, *tirodhāna śakti* and *bindu*. They are also known as the group of five objects (*arthapañcakam*). It is said :

Malaṁ karma ca māyā ca māyārthamakhilaṁ jagat /
Tirodhānakari śaktirarthapañcakamucyate //

Some read "adhvapañcakam" in place of ardhapañcakam. In support of their view they hold that all the thirtysix categories come under six adhvas, namely *varṇa*, *mantra*, *pada*, *kalā*, *tattva*, and *bhuvana* which in their turn come under five kalās, namely *nivṛti*, *pratiṣṭhā*, *vidyā*, *śānti* and *śāntyatīta*. Hence they say

Malādijāḥ ṣaḍadhvānaḥ tattvādyāste ca pañcadhā /
Nivṛtyādivibhāgena taduktaṁ hyadhvapañcakam //

[2] In Tattvaprakāśa the verse reads :

Nodayati yanna naśyati nirvāti nirvṛtim prayacchati ca /
jñānakriyāsvabhāvaṁ tattejah Śāmbhavaṁ jayati //

29. The Śaktis beginning with icchā taking their resort here perform their respective functions. Hence, O sage, he is known as all-graceful.

30. When it (Bindu) is desirous of creating the universe in order to show grace to the sentient and insentient the first stir evolves in the form of nāda and the world beginning with Śānti etc.

31-35. O greatest of brāhmaṇas, that is the Śakti category which has been mentioned along with its limbs. From it the evolute Sadāśiva category comes about where the power of knowledge is neither predominant nor the power of action is subordinated. When the power of knowledge has lost dominance and the power of action comes to prominence, the category Īśvara, which is the agent of every object comes about. When Kriyā (action) is subordinated and Jñāna (knowledge) becomes prominent the Tattva then is Vidyā the nature of which is knowledge and enlightening of all. Nāda and bindu are called sakala and are located in the sādākhyā-tattva, while videśa in the Īśvara tattva and mantra in the vidyā tattva. These categories are described as śuddha adhvan (pure path).

36. Here, the direct cause is Īśa and the material cause is the lord of bindus. It is certain that as these five are devoid of time, there is no sequential order in them.

37-39. Because of the functions he is imagined to be such. In fact, there is only a single tattva which is named Śiva possessed of diverse Śaktis. Because of the employment of śaktis the differentiation of them has truly been formulated. For the purpose of showing grace to the sentient and the insentient the Great Lord has assumed forms and confers grace to those sentient beings obstructed by the primordial mala. The all-merciful Śiva gives them enjoyment of fruits and release as well as makes them capable of doing their respective functions to the groups of insentient beings.

40-42. But release being identity with Śiva and the grace of cit is not possible, because Karmans are without beginning and hence without experiencing them individually, the immutable Lord Śambhu for experiencing them instantly creates bodies, subtle instruments and worlds, for without an agent, from the material and instruments no effect is seen to come about.

43. Here the instruments are Śaktis, while māyā is the material. She is eternal, one and inherently united with Śiva and a being without beginning and end.

44. She is the common cause of all Puruṣas as well as of the world. She is the mother of delusion by nature and consists of Karmnas of all beings.

45-48. The Lord of Vidyā by means of śaktis after causing disturbance in this all-pervading subtle māyā, the highest, and after having taken consideration of Karmans, creates different bodies and their instruments for the sake of experience of Jīvas. Māyā which is made of various śaktis, at first creates the category of Kalā, which, in its turn, creates the world of the future, past and present. Then this māyā gives birth to śakti with the characteristic of restraint.

49-50. As she controls everything, she is known as niyati, then, māyā, the eternal and the cause of delusion to the universe, gives birth also to Kalātattva which has no beginning and no end. She does this by making a unity of all malas and throwing them as if in one corner of the Jīvas manifests the power of agenthood in them. For this reason she is known as Kalā.

51-54. She does her functions upto bhū (the earth) after being subordinated by Kalā and niyati. This very Kalā again, in order to show the objects of experience to puruṣa, gives birth to the category called vidyā which is of the nature of light. She after piercing the vigil of knowledge, shows to the souls the objects of knowledge. Truly, for this reason, she is the instrument. The ātman makes all things object of experience by this excellent means.

55-60. The manifestation of consciousness regarding its object is said to be the experience of pleasure and pain (bhoga) of the experiencer bhoktā. Briefly, the intellect that assumes the form of object as pleasurable, is the object of experience and is related to the experiencer itself. The instrument is called vidyā. If the intellect were self-manifest like the sun, but this is not possible because it becomes the object, hence it depends on some other instrument (Karaṇa), but for vidyā it is possible for it to present the object before ātman. Because of its relation with the instrument and others, it is possible to make itself intent on having the experience of enjoyment and fruits in accordance of its effort—and hence its agenthood is established. If it is accepted as being devoid of agenthood, the term bhoktṛ becomes meaningless. Moreover, the behaviour of Pradhāna towards ātman, if it had not been accepted as the causal agent of the instrument, would have been useless and the enjoyment of fruit would have been impossible. Hence it is ātman who by means of vidyā is the employer of all instruments to be accepted.

61-64. Then Kalā gives birth to rāga as the limbs of vidyā for serving the purpose of enjoyment to the Puruṣa which again is urged to move to work, for this reason it is named as rāga. When being limited by all these tattvas during its state of being the enjoyer, the eternal ātman obtains its name puruṣa. This very Kalā gives birth to avyakta for the purpose of its (Puruṣa's) enjoyment. It is the cause of guṇatattva which is the source of seven knots. The guṇas in their support do not undergo differentiation like the one in the earthly state.

65-70. The substratum belonging to them is called avyakta. Possession of three attributes (guṇas) is possible because of avyakta. They are sattva, rajas and tamas, with light, movement and obscuration or obstruction as their respective characteristics. From guṇa emerges intellect which has the nature (adhyavasāya), determination as regards object of knowledge. Qualitatively it is three-formed and also in accordance with their functions it is said to be so. From mahat evolves ahaṁkāra which has the function of egoism. On account of differentiation in it daily transactions with objects become possible. It, again, becomes three because of the difference of three guṇas like sattva, rajas and tamas which again take the name of taijasa, rājasa and tāmasa. From the taijasa our sense organs of knowledge along with mind evolve. As they have contact with light they serve for the purpose of enlightening. The organs of action originate from rājasa, the cause of activity.

71-73. Tanmātrās, (five subtle elements), the source of the physical elements (bhūtas), are born of tāmasa. The mind has the nature of willing and its function is resolution. The citta has dual functions—effecting the state of the experiencer (bhoktṛ) and delivering the object of experience (before it), for it remains ever engaged as an instrument functioning externally in accordance with its suitability. By means of resolution abiding within itself it facilitates the sense organs to function, and then again brings them within. Hence the mind is called internal instrument (antaḥkaraṇa).

74-77. These internal sense organs are of three kinds, viz. manas, ahaṁkāra, buddhi, volition, energy (saṁrambha) and awareness (bodha) are their modifications respectively.

The instruments of knowledge are the ears, skin, eyes, tongue and nose. Sound, touch, colour, taste, and smell should be known as their objects of knowledge. The organs of speech, hands, feet, organs of evacuation and generation are the instrument of action. They are engaged in the action of speaking, receiving, moving about, excretion and enjoying. There is no activity without the instruments (Karaṇas).

78. After taking hold of the thing to be done by means of ten instruments, activities are performed and exertion is made in it, for he the soul is all-pervading but the instruments are not so.

79. The five subtle elements are the ether, air, fire, water and earth. Out of them the bhūtas that are born are said to possess a single specific quality each.

80. Hence, in all the five there is sound, and touch is found only in other four, colour in three, taste in two, smell in the earth.

81-83. The functions of each are giving space, assembling (vyūhana), enripening (pāka), collecting (saṁgrahaṇa), holding up (dhāraṇā) respectively. The earth and air possess the quality of neither cold nor heat, in the water and there are cold and heat respectively. The colour of the fire is shining but white in the water. The earth possesses white and various other colours. In the three bhūtas there is colour. Sweet taste is found in the water only but six kinds of tastes are found in the earth. The smell in the earth is called fragrant and non-fragrant.

84-85. The elements are endowed with qualities and nourished by tanmātrās. The bhūtas (elements) have these special qualities but they are devoid of any special quality.

These five bhūtas are placed everywhere. The entire movable and immovable world is made of five elements.

86. Now it is being reviewed how they are located in the body. The bones, flesh, hair, skin, nails and teeth are earthly ones.

87. Water is present in urine, blood, phlegm, sweat and semen etc. Fire is present in the heart, in digestion, in eyes and in the bile, because its functional attributes are found there.

88-89 Kalā is the employer, from its beginning to the end of the earth—these are to serve the purpose of the soul (aṇu). The entire categories are planned for giving distinctive enjoyment of each individual soul.

90. Thus the tattvas beginning with kalā are distinctly associated with each individual puruṣa. They wander about in all bodies on account of their past karmans.

91. The bond (Pāśa) called māyīya envelopes the universe. From the earth to Kalā it is known as the impure path (aśuddha adhvā).

92. Whatever is there in the sphere of the earth is of movable and immovable character. The immovable are the hills and trees and the movable are of three kinds.

93. They are svedaja (sweat-born), aṇḍaja (egg-born) and jarāyuja (womb-born). There are eightyfour thousand hundred of yonis (wombs).

94. Wandering about in them the jīva once obtains the human body as a result of its previous deeds. This body fulfils all sorts of desired objects.

95. It is very rare that one is born in the higher families of brahmins due to meritorious deeds of higher order and specially in the region of Bhārata.

96-100. The birth occurs by the union of the male and female and by the mingling of semen and blood. A drop containing both enters the womb. If the blood content is more the child becomes a female. If the semen content is higher the child will be male. When an ātman is encompassed by mala and karman, it is known as Sakala. It remains then in the womb, is nourished by food and drink consumed by its mother. The body goes on increasing by fortnights, months and the period of time. The soul is afflicted with pains and suffering and the body remains enveloped with the embryo. Thus stationed in the womb it remembers the meritorious and non-meritorious deeds of previous lives. He remains dejected and afflicted.

101. In course of time the child causing pain to its mother and being afflicted itself descends down-faced from the womb-machine.

102. It remains still for some moments, then wishes to cry. Then gradually it grows up day after day.

103. It attains youth after passing through childhood and paugaṇḍa stages (a boy, one from his 5th the to 9th year). In this way the body of the embodied soul comes about.

104. After the attainment of rare human body which is beneficial to all, one who makes no effort to get released is the most sinful of all.

105. The general characteristics of animal beings are said to be taking of food, sleep, fear and sexual intercourse.

106. One who is attached to these four is a stupid and the killer of his own soul. The great virtue of man is cutting off his own bond.

107. The removal of the bond in the form of a pāśa (cord) comes about by means of dīkṣā (initiation). Hence, for the removal of the bond one should get initiation by means of a mantra.

108. By means of śakti as knowledge in the form of initiation one gets the removal of bondage and attains nirvāṇa known to be the pure ātmatattva.

109. He sees Śiva with the vision which has the character of śakti and meditates in that way. He offers oblations with Śivamantra for the good of his own self and for the good of others.

110. The cit (consciousness) as sight, sees Śiva, Śakti and also his own self freed from veils. The sight has been made capable of seeing them by Śiva, the sun and śakti as his rays.

111. The knowledge which is the modulation of the inner organ (antaḥkaraṇa) is not able to manifest Śiva because this is a bond like fetters.

112. It is only initiation which is the excellent means of

cutting off the bond. Hence according to scriptural method one should receive initiation with a mantra.

113. One who has been initiated in the Tāntrika form should be devoted to discipline and conduct of one's caste and should perform obligatory and occasional rites.

114-115. One should not transgress even by mind the rites enjoined to one's caste and āśrama. The man who has received his initiation in a particular āśrama should continue to stay in that āśrama and follow the discipline of that. Even the deeds performed shall not be conducive to bondage.

116-118. The only fruitful rite is the one which originates from the practice of mantras. Whatever enjoyment does the initiated person desire of worldly and other-worldly nature, he enjoys due to the efficacy of propitiation of mantras. Having enjoyed them (in a proper way) he attains liberation. After getting initiated, if a man does not perform obligatory and occasional rites, he attains the state of piśāca for some time and attains release. Hence, the initiated person should perform nitya and naimittika rites.

119-120. It is inferred that the performance of rites is to be observed by those who have received initiation. The man who performs obligatory and occasional rites attains instantaneous release because no deficiency in initiation has occurred in him. Even then, the final destination is attained by the one who is devoted to his guru, teacher, but not otherwise.

121-124. Śiva, the all-benefactor, is established in the image of the Guru, and he does this by means of initiation. But devotion to Guru is thought to be artificial if it is shown to him only because of his bestowing the temporal good. His devotion to him would be futile and he should have to perform atonement of sins at every step.

One who is loyally devoted to his guru physically, mentally and verbally need not perform any expitiatory rite. He attains siddhi at every step. Should the teacher impart mantras falsely to the one who is endowed with devotion and who has dedicated his all, to the teacher, the teacher should do atonement of sins.

CHAPTER SIXTYFOUR

Procedure of Initiation

Sanatkumāra said :

1. I shall tell you about the procedure of initiation for the removal of bond (pāśa), the accomplisher of desire and also let you know the potency of the mantra.

2. Since it bestows the divine state and dispels sins, it is called dīkṣā by all exponents well-versed in the Āgamas.

3. Mananam (deliberation) means intuitive understanding of everything, trāṇam means rescuing the worldly people by showing grace to them. It is called mantra because it is endowed with intuitive knowledge and the quality of rescuing others.

4. The mantras are of three kinds, viz., the feminine, masculine, neuter. The mantras of the feminine kind have dviṭha = svāhā at the end and those ending with hūm and phaṭ are masculine.

5. The neuters have namaḥ in the end. These are known to be the species of mantras. It is to be known that the mantras have male superintending deities, while vidyās have female deities.

6. These mantras are considered good in ṣaṭkarmans. They are again of three kinds viz. with tāra = oṁ, those with repha = ra in the end, and those with svāhā are known to be āgneya = referring to fire.

7. But, O sage, the saumyas (born of the moon) are said to be those which are endowed with Bhṛgu = sa and pīyūṣa = va, seed letters = am. In this way the mantras of agniṣoma kind are to be known by the learned people.

8. The mantras of āgneya nature are awakend when breathing flows through the piṅgalā channel. When the air flows through the left hand path the saumya mantras are awakened.

9. The mantras are awakened when they flow along both the nāḍīs. When the mantras remain asleep it gives adverse results if repeated then.

10. Uttering every letter of the mantra beginning with a and ending in la. While doing this in the descending order (anuloma) there should be bindu and in the ascending order (viloma) visarga should be added.

11. When the mantra is uttered in this way, the deity becomes awakened and yields the result quickly. Even an evil mantra becomes fruitful when it is repeated with a rosary.

12. In a cruel deed the āgneya mantras are efficacious, while in an agreeable deed saumyas are beneficial. Even the raudra mantra becomes pacifying when it is added with the mantra-seeds belonging to the śānti species.

13. Even the śānta becomes cruel when hūm, phaṭ are added to it. Those which are stained with the fault like cchinna etc. are not able to protect the aspirant (sādhaka).

14-19.[1] Cchinna (broken), ruddha (checked), devoid of power (śaktihīna), then again with the face turned back (parāṅmukha) (karṇahīna) deaf, blind, barred, obstructed (stambhita), dagdha (burnt), trasta (frightened), bhīta (afraid), malina (dirty), tiraskṛta, bhedita, suṣupta (sleeping) madonmatta, mūrchita, hatavīrya, bhrānta, pradhvasta, bālaka, kumāra, yuvā, prauḍha and nistriṁśaka, nirbīja, devoid of siddhi, manda, Kūṭa, niraṁśaka, devoid of sattva, kekara, devoid of bīja, dhūmita, āliṅgita, mohita, kṣudhārta (hungry), highly bright atidīpta, devoid of limbs aṅgahīna. manda (highly enraged), atikruddha, highly cruel, atikrūra, brīḍita (bashful), praśāntamānasa, sthānabhraṣṭa vikala (very old), ativṛddha, nisneha (merciless), pīḍita (afflicted). The account of all faults has been given. Now I shall give their definitions.

20. The mantras either, joined or not joined with other letters or united with long vowels thrice, four times and five times are called cchinna (broken).

21-22. The mantra in the beginning of which there is the fire bīja = ram placed four or five times is cchinna. The mantra in the beginning, middle and the end of which there are bhubīja inserted twice (bhū = lam) is called ruddha mantra which gives siddhi with much trouble.

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[1] The verses 14-59 give an account of mantras which are considered to be defective because of the presence or absence of some syllables and show the method how the defects can be removed. In Kṛṣṇānanda's Tantrasāra they have been quoted from *Viśvasāra Tantra*. In *Śāradā Tilaka* we find the same verses, pp. 82-94.

23. The mantra which is without māyā = hrīm, tritattva = hūm, lakṣmībīja = śrīm, rāva = phrem, is known to be devoid of power and is fruitful after a long period of time.

24. The mantra in the beginning of which there is no kāmabīja = klīm, in the end there is neither māyā = hrīm or aṁkuśa = kroṁ is called parāṅmukha (face turned back). Those who are devoted to such a mantra will get siddhi late.

25. If sakāra is seen in the beginning, in the middle and in the end, that kind of mantra is said to be badhira (dumb) and offers a very little fruit even after a strenuous effort.

26. If a five-syllabled mantra is devoid of repha = ra, arka = ha. indu = sa, it is to be known as netrahīna (devoid of eyes), even after strain it does not give any siddhi.

27. That is to be known as kīlita (barred) in which in the beginning, in the middle, or in the end there is no haṁsaḥ, prāsāda = haum, vāgbhava = aim, haṁsendu = ham, sakāra = sa, phaṭkāra = phaṭ, varma = hūm, māyā = hrīm, namāmi.

28-29. When astra = phaṭ or la in the middle and in the end both these astra and lakāra exist that mantra is said to be stambhita (benumbed) and it causes obstruction in the way of siddhi, when agni = ram with vāyu = yam is seen in the end of a mantra seven times, that mantra is said to be dagdha (burnt).

30-31. If the astra = phaṭ is seen with a two, three, six and eight syllabled mantra, that mantra is to be known as trasta (frightened) and also it is to be known as trasta if there is no tāra = om in the beginning of it. It is called bhīta (afraid) mantra if there is neither Śiva = ha nor Śakti = sa in the beginning.

32. The mantra which contains four mas in the beginning, the middle and the end, is to be known as malina (defiled) and it gives siddhi after a great strain.

33-34. If there are two bhyas (dative plural) in the end, vaṣaṭ and vauṣaṭ in the middle the mantra is bhedita. It should be eschewed. It is beneficial only with a great strain.

35-36. The mantra that has three syllables and is devoid of haṁsa is said to be suṣupta (slumbering). If either the vidyā or the mantra has seventeen syllables and contains five phaṭ etc in the beginning it is known as madonmatta (furiously intoxicated). While if astra = phaṭ exists in the middle that mantra is said to be mūrcchita (unconscious).

37. The mantra in the end of which there is astra = phaṭ is called hatavīrya (the virility of which is destroyed).

38-40. If the mantra in the beginning, the middle and the end has four phaṭkāras, it is called bhrānta (gone astray). The mantra consisting of eighteen syllables or again of twenty syllables, or endowed with smara = klīm, hṛllekha = hrīm, aṁkuśabīja = krom is called pradhvasta (annihilated). The mantra consisting of seven letters is bāla (boy), of eight letters is kumāra, of sixteen letters is yuvā (youth) : of thirty, sixty-four and hundred syllables is prauḍha.

41. A mantra consisting of four hundred syllables is vṛddha (old). A mantra with nine syllables is called nistriṁśa = killer.

42-44. If at the end of mantra the hṛdaya = namaḥ, the śirasmantra = svāhā in the middle, in the end śikha = vaṣat, varma = hūm, astra = phaṭ are seen and is devoid of śiva = ha and śakti = sa, that mantra is called nirbīja. If a mantra has in the beginning, in the end, in the middle six phaṭkāras it is siddhihīna (devoid of Siddhi). The (mantra made of five syllables is called manda (slow) so also the mantra of ten syllables is manda. A single-syllabled mantra is kūṭa. Another name for the same is niraṁśaka (having no parts).

45-47. The mantra with two syllables is sattvahīna (devoid of essence). Kekara is having four syllables. The mantra with six syllables is called bījahīna. A mantra with seven and half syllables or twelve and a half syllables is dhūmita (smoke-enveloped). It is censured. A mantra with three and half bījas, or twenty syllables, or twentyone syllables or thirty syllables is āliṅgita (embraced). The mantra with as many syllables or with thirtytwo syllables is said to be mohita.

48. A mantra with twentyfour or twentyseven syllables is known to be kṣudhārta (hungry) and is devoid of mantra siddhi.

49. If the mantra is made of eleven or twentyfive or twentythree syllables it is named as dṛpta (arrogant).

50. A mantra of twentysix, twentynine or thirtysix syllables is called aṅgahīna (devoid of limbs).

51. A mantra with twentyeight or thirtyone syllables is atikrūra (very cruel). It is condemned in every rite.

52. The mantra with its number of syllables ranging between forty to sixtythree is known as brīḍita. It is incompetent in any of the holy rites.

53-56. Mantras of sixtyfive syllables are known as śāntamānasas (of quiescent minds). O leading sage, those mantras with the number of their syllables ranging between sixtyfive and navananda (i.e. $9 \times 9 = 81$) should be known as (sthānabhraṣṭa) fallen from their places. Mantras with thirteen and fifteen syllables are called vikalas (deficient) by the exponent of tantras. If the number of syllables in the mantras is hundred and hundred and fifty, dvinavatyekahīna (one less than twice ninety $= 179$) two hundred or three hundred, those mantras are said to be niḥsneha (lacking in affection).

57. O brahmin, the mantras containing the number ranging from four hundred and thousand śyllables are called atibṛddha (too old). They are said to be śithila (loose) in their application.

58. Mantras with more than a thousand syllables above this are known to be the form of stotras (hymns of prayer).

59-60. Thus the mantras with defects are recounted. If people respect them without knowing these defects, they will not be able to attain siddhis even in hundreds and crores of Kalpas. I shall now mention the procedure how to do practice with the mantras defiled with cchinna and other defects.

61. Sitting in the Yonimudrā posture one who repeats any of the mantras with all concentration, all siddhis will be attained by him.

62. The left heel should be placed beneath the rectum and the right heel over the penis. This is called Yonimudrābandha. This is an excellent sitting posture.

63. O Nārada, there is also other method of making the Yonimudrā. I shall give an account of it later with it secrets.

64-67.[1] The qualifications of a good ācārya are as follows : He must be devoted to the performance of nitya rites. He must be obedient to his own preceptor. He must be of pleasing appearance and must have received abhiṣeka. He must be handsome, gentle-faced, quiet, of noble parentage, easily accessible, and one possessing self-control. He must be one conversant with the real meanings of mantras and tantras. He must be capable of showing grace and restraint. He must be a sage of good self-control, not expecting anything. He must speak beneficent words. He must be clever and capable of expounding the real truth. He must be humble and well-dressed. He must be performing the duties of āśramas. He must be engaged in meditation, dispeller of doubts and intelligent. He must regularly perform obligatory rites.

68-70. The disciple should be quiet, humble, of pure soul, endowed with all characteristics. He must be endowed with śama (self-control) and other means, be of good faith possessing stability of heart, partaker of pure food and drink and of pure mind. He must stead-fastly follow sacred rites, be grateful and afraid of sins. His mind must be interested in meditation on the guru and his mind be attached to hear the story and engaged in the service of his guru. Such a person shall be the true disciple, otherwise he accords misery to his preceptor.

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[1] Verses 64-67 give the characteristic features of Ācārya and śiṣya of which we have a discussion in Śāradā Tilaka, pp. 119-124.

CHAPTER SIXTYFIVE

The procedure of repeating the mantras

Sanat Kumāra said :

1-3.[1] The preceptor shall examine the disciple and then go to perform purificatory rites of the mantras. He shall draw five lines east-west and north-south in order to make a square of 4×4=16 squares. Then in the first of the squares he should write the first letter (a) (of the vowel) and (dropping the next) he shall write the second in the first of the second square. The third letter should be placed in the first of the third square and in the fourth the fourth letter should be written. The fifth letter of each should be written in the southeast square of each letter. After writing thus the intelligent man must purify the mantra.

4-6. Beginning with the first letter of the name of the worshipper one should go on writing all the letters of the name and all the syllables of the mantra till both are completed. Then the learned man should purify the mantra. In the square where there is the letter of the name it is called sādhya. The third is called susiddha and the fourth is ari.

7. The mantrika syllable second to it is known as siddha-sādhya. The third is susiddha and the fourth is siddhāri.

8-9. If in this square, which is different from the square where the letter of the name is, the second syllable of the mantra is present, then beginning with that square one should calculate in the way as before : Sādhya-siddha, sādhya-sādhya, sādhya-susiddha and sādhya-ari.

10-12. If in the third group of squares the syllable of the mantra is present, the ācāryas call them in their order (as previously) susiddha-siddha, susiddha-sādhya, susiddha-susiddha, susiddha-ari. In the fourth group of squares they call them ari-siddha, ari-sâdhya, ari-susiddha and ari-ari. In the fourth group of squares, they should be calculated as ari-siddha, ari-sâdhya, ari-susiddha, and ari-ari. Among them the siddha-siddha accords desired effect by twice the repetition of the mantra.

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[1] The verses give the details of the method how a particular *mantra* is suitable to the disciple who is desirous of initiation. Some *mantra* is considered to be *Siddha*, *Sādhya*, *Susiddha* and *Ari* (inimical) in accordance with the syllables of the mantra and the syllables of the disciples i.e. letters of his personal name.

As the diagram begins with a ka tha ha inside the first square it is known as *akathaha cakra*. The diagram is given below :

13. The siddha-susiddha gives result by half repetition while siddha-ari kills the kinsman. The sādhya-siddha becomes fruitful with double effort and sādhya-sâdhya gives result with a delay.

14. Sâdhya-susiddha with double effort and sâdhya-ari kills friends but susiddha-siddha by means of half repetition and susiddha-sādhya with the repetition doubly.

15-16. But sādhya-susiddha gives the result immediately after one receives it but susiddha-ari is the destroyer of household

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F.N. Continued from p. 932.

Akathaha Cakram

१ अ क थ ह सिद्ध सिद्ध	२ उ ङ प सिद्ध साध्य	३ आ ख द साध्य सिद्ध	४ ऊ च फ साध्य साध्य
५ ओ ड व सिद्ध सुसिद्ध	६ ऌ क्ष म सिद्ध अरि	७ औ ढ श साध्य सुसिद्ध	८ ॡ ञ य साध्य अरि
९ ई घ न अरि सिद्ध	१० ऋ ज भ अरि साध्य	११ इ ग ध सुसिद्ध सिद्ध	१२ ॠ छ व सुसिद्ध साध्य
१३ अः त स अरि सुसिद्ध	१४ ऐ ठ ल अरि अरि	१५ अं ष व सुसिद्ध सुसिद्ध	१६ ए ट र सुसिद्ध अरि

members. The ari-siddha mantra is the killer of some and ari-sādhya is the destroyer of the daughter. The ari-susiddha is the destroyer of the wife. The ari-ari is the killer of the sādhaka himself. O sage, there are various other forms regarding this.

17-19. This cakra is the most important of all. It is named as akathaha cakra and has been given an account of it to you here. Thus having purified the mantra, the guru shall then initiate the disciple in an auspicious time and place. The procedure is being mentioned. After having obligatory rites and showing reverence (praṇāma) to the guru's pādukā (sandals), he should pray to the sadguru (right kind of guru) for the desired mantra with great respect after propitiating him with clothes, ornaments, cows, gold and plots of land etc.

20. After performing the hailing rites (svasti-vidhānam) and drawing maṇḍalas (sacrificial diagram) the teacher with a satisfied mood and pure of heart should enter the sacrificial chamber accompanied by the disciple.

21-25. Then with the water from the argha for the general purpose and uttering phaṭ, one should cleanse the door-lintel. He should ward off the heavenly obstacles, the obstacles of sky with water. Hitting the ground thrice with his heels he should ward off earthly ones. Then he should proceed with the ritual. In the diagram of sarvatobhadra[1] which has accordingly been drawn with colours, he should offer worship to the disc of the fire and should offer rituals to its Kalā. The jar made according to one's capacity and washed with astramantra = phaṭ should be placed (on the diagram). Then one should offer rituals according to the right procedure to all the Kalās of the sun. He shall fill the jar with pure water uttering all the letters of the alphabets in their ascending order (vilomamātṛka) along with the mūlamantra. Then he should offer rituals to all the Kalās of the moon.

26-27. Dhūmrārci, uṣmā, jvalinī, jvālinī, visfuliṅginī suśrī, surūpā, kapilā, havyavahā, kavyavahā—these are the kalās of the fire just mentioned. Now the names of the sun's kalās are being mentioned. Tapinī, tāpini, dhūmrā, marīcī, jvālini, ruci, suṣumnā, bhogadā, viśvā, bodhinī, dhāriṇī, kṣamā.

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[1] *Sarvatobhadra maṇḍala* is a complex diagram which is given in Śāradā Tilaka, pp. 221-225.

28-29. The kalās of the moon are to be known as amṛtā, mānadā, pūṣā, tuṣṭi. puṣṭi, rati, dhṛti, śaśinī, candrikā, kānti, jyotsnā, śrī, prīti, aṅgadā, pūrṇā, pūrṇāmṛtā. The Kalās of the moon are just mentioned.

30. The jar should be wrapped with a pair of clothes and one should put sarvausadhi (medicinal herbs) inside it and also nine kinds of gems. Then he should place five pallavas (twigs) over it.

31-32. They (the twigs) should be known of jack tree, mango tree, the banyan tree, the holy fig tree and vakula tree. The nine gems are pearls, ruby, lapis lazuli, onyx, diamond, coral, red-stone, sapphire and emerald. After putting these gems into the water he shall invoke the desired deity.

33. Then after worshipping according to the right method the worshipper, adept in mantras makes the disciple properly adorned sit on the altar. He shall sprinkle him with water from the vessel called prokṣaṇī.

34-35. He should purify bhūtas[1] (elements) with the proper method in his body. He should further be purified by means of nyāsas and twigs should be placed on his head. He shall pour the water which has been consecrated with the mūlamantra one hundred and eight times on the beloved disciple. while the guru goes on repeating the mūlamantras in his mind.

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[1] The purification of bhūtas, the elements of the physical body by means of prāṇāyāma. The aspirant takes the soul having the shape of the lamp's flame from its resort of the heart down to Mūlādhāra and after rousing Kulakuṇḍalinī from its place starts for sahasrāra and pierces the six plexuses along its journey. He tries to dissolve all the *tattvas* to their source. Then he makes a prāṇāyāma (pūraka, recaka and kumbhaka) repeating the syllables yam and while doing this he shall meditate that the body has become purified along with the *pāpapuruṣa* who has its resort in the left belly. Then he makes another prāṇāyāma with the syllables *ram* and thus burns the body along with the *pāpapuruṣa*. Then he should rebuild the pure body by means of the syllables ṭham and join it with the *bindu* in the middle of the eye-brow. This is *pūraka* and *Kumbhaka* should be done with the syllables *vam* and with it he rebuilds the pure body as if made with the flow of nectar from the moon. The *recaka* is done by him with the syllable *lam* and thus he makes the newly built body strong by this seed.

36. The child (the disciple) shall perform ācamana (sipping of water) with the rest of the water and should put on new clothes. Then bowing to the teacher in the proper way he (the disciple) should take his seat again in front of him.

37. Then placing his hand on the head the guru should repeat the mantra to be given to him one hundred and eight times in accordance with the injunctions.

38-39. 'Let it be equal' saying this he shall impart the mantra. The disciple shall then worship the guru. Placing his hand smeared with sandal paste, on the head of the disciple, he shall with great purity of heart repeat the mantra into his ears eight times. The disciple who has thus learnt the vidyā shall fall at the feet of the guru.

40. O dear one, get up, you are liberated. Be of perfectly disciplined conduct. May you for ever enjoy renown, glory, splendour, progeny, strength, longevity and health.

41. Then the disciple shall get up and worship his guru by means of sweet perfume (gandha, puṣpa, dhūpa, dīpa etc.). Then he should give him fees without being niggard regarding money.

42. After obtaining the mantra thus, from the teacher, the disciple shall be engaged in rendering service to the teacher. through riches, through his sons and wife and his personal self.

43. The desired deity should be worshipped in the middle Offering handful of flowers to it he shall worship the deities : Agni, Nairṛti and Vāgīśa.

44-46.[1] When he worships viṣṇu in the middle, he shall worship Vināyaka, Ravi (sun) Śiva and Śivā outside them. When he worships Śaṅkara in the middle, he shall worship the Sun, Gaṇeśa, Ambā and Hari outside them. When he worships Śiva in the middle, he shall worship Īśa, Vighneśvara, the Sun and Govinda outside. If he worships Gaṇanāyaka (Gaṇeśa) in the middle he shall worship Śivā, Śiva, the Sun and Viṣṇu outside. When the Sun is worshipped in the middle he shall worship Gaṇeśa, Viṣṇu, Ambā, and Śiva respectively.

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[1] These verses give direction as to how a person who has received *Pañcāyatana dīkṣā* should worship his desired deity and other deities who accompany them. At first the main deity should occupy the middle and the other four will be placed in four different corners. If Śakti is considered to be the main deity then its yantra should be drawn in the middle. Viṣṇu will occupy NE, Śiva SE, Gaṇeśa SW, Sūrya NW. Similarly, if Viṣṇu is in the middle Śiva will occupy NE, Gaṇeśa SE, Sūrya SW, Ambikā NW. If

47-50. Thus he shall worship respectfully the five deities every day. The wise man should get up from bed in the brāhmamuhūrta (about an hour before dawn) and perform all necessary duties. Without any doubt while in bed he should meditate on his Guru with hands bestowing boons and fearlessness seated in the akathaha triangle in the disc of the moon placed on the thousand-petalled white lotus of his head. The guru has two eyes and arms. He has white garlands and sandal pastes and unguents. He is associated with Śakti in his left. Thus meditating he should offer services (upacāra) to him mentally and then repeat the padukāmantra ten times.

51-53. Vāk = ai, māyā = Śrī, viyat = ha, sa, kha, pha, agni = ra, ha, sa, kṣa, la, va, ya, marut = ya with Vāmakarṇa = ū and indu = o, then bhṛgu = au, ākāśa = ha, kha, pha, agni = ra adorned with bhaga = e, indu = o, sa, ha, kṣa, ma, la, toya = va, sa, ha, kṣa, ma, la, toya = va, agni = ra, marut = ya joined with śānti = ū. Then uttering the name of a person as Śrī etc. and ending it with Nandanātha, and again the name of the consort as amukī, devyambā, the worshipper would say, 'I am worshipping the śrīpādukā' and end with hṛt = namaḥ.

54. This śripādūkāmantra is the bestower of all attainments of human beings. Then uttering the verse beginning with guhya etc. the learned man should offer it (the deeds) to the guru and should make obeisance to him with the following mantra.

55. Obeisance to that holy preceptor by whom the universe consisting of the mobile and immobile beings and having

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Śaṅkara is in the middle, Viṣṇu will occupy NE, Sūrya SE, Gaṇeśa SW, Ambikā NW. If Sūrya is in the middle, Śiva will occupy NE, Gaṇeśa SE, Viṣṇu SW, Ambikā NW. If Gaṇeśa is in the middle Viṣṇu will occuyy NE, Śiva SE, Sūrya SW, Ambikā NW.

the shape of a partless sphere has been pervaded and by whom that region has been shown.

56. Obeisance to that holy preceptor by whom my eyes have been opened up by means of the pin (śalākā) for the application of collyrium in the form of knowledge, when I had been blinded by the darkness of ignorance.

57. I bow down to the giver whose nature is non-different from my desired deity and whose words of nectar remove the worldly poison.

58. Thus making an obeisance he should read out the hymnal verses which bestow on the one instantaneous faith.

59. Om, obeisance unto you, O holy lord, Śiva, in the form of the preceptor. You assume diverse forms for the descent of vidyās and their establishment. I bow to you, the abode of fish form, obeisance to the one of only the real form.

60-64. Obeisance to you, the sun, the dispeller of darkness of ignorance of all sorts, obeisance to you as condensed cit (consciousness). Obeisance to the independent one who has assumed the physical form out of grace but who is Śiva by nature. I bow to you who are subservient to his devotees and who assume forms according to the temperament of the tranquil-minded. Obeisance to the quality of the discrimination of those who are discreet. Obeisance to the light of all lights and to the form of the knower. Obeisance to you in front, behind and on either side. Obeisance to you both above and below. Always stand by in the form of sat (being) and cit (consciousness) and maintain your posture. O lord, thanks to your favour, I am contented in every respect. I am liberated from the deadly noose of māyā. I am Siva.

After worshipping in this way he shall dedicate everything to his preceptor.

65. From the morning to evening and from the evening to the end of the morning thus, whatever I do O lord of the universe, may that be your worship.

66. Thereafter, the wise disciple should conceive that as his own ātman free from impurities. It has been washed with the continuous flow of nectar from the lotus feet of the guru.

67-70. He should meditate that the mūlavidyā is flowing along the path from mūlādhāra to brahmarandhra. In the circular disc of the air, just below the mūlādhāra there lies the vāyubīja. By means of the air born of the seed of the air, one should go to the triangular shaped location of the fire and by means of the fire born of the fire-seed lying there, one should awaken Kulakuṇḍalinī as stationed in the mūlādhāra in the form of a sleeping serpent coiled round the svayambhūliṅga. She should be meditated upon as subtle like the thread of the stalk of the lotus. It has the lustre of ten million lightenings and is very subtle. Thus meditating on her one should awaken her by means of Kūrcabīja = hūṁ.

71. In accordance with the method as given by his guru, the wise man should take her (kuṇḍalinī) to the brahmarandhra along the path of suṣumnā while piercing the six cakras.

72-73. He should meditate upon the ātman there as has immersed entirely in the nectar and all the universe is pervaded by the pure cinmaya mass of light. Thenceforth, he should bring it back to its own place and meditate the deity (deva) in his heart. Thus seeing him before, he should offer everything mentally. He should pray to him with the following mantra.

74. O Viṣṇu, lord of Śrī, you are the primordial lord of the three worlds, it is due to your command that I get up in the morning. I shall pursue the journey of worldly existence in order to please you.

75. O brahmin, if some other deity is to be worshipped, suitable words must be substituted in place of Viṣṇu. He should perform the offering of ajapā for the attainment of everything.

76. The jīva continuously repeats the Gāyatrī in the form of ajapā twentyone thousand and six hundred times during day and night.

77. The sage is haṁsa and avyaktagāyatrī is said to be its metre, the deity is paramahaṁsa the end of the letter śa and following it = sa and also the end of it is ha as its bīja.

78-79. Then he should perform the rite of ṣaḍaṅga. The leading sādhaka should apply these ṣaḍaṅgas with sūrya, soma, nirañjana, nirābhāsa, dharma and jñāna beginning with haṁsāya and ending with ātmane (as haṁsāya sūryātmane namaḥ).

80. The letter ha having the brilliance of the sun goes out and sakāra of the same nature goes inside. This is said to be the dhyāna (meditation) on them.

81.[1] Thus meditating, the wise person should offer them in the fire and the sun separately in the mūlādhāra having four petals inscribed with seed-letters beginning with va and ending in sa and resembling the vandhūka flower.

82. He shall offer six hundred to Gaṇeśa the lord of words (Vāk) who is possessed of his consort riding on an elephant and whose hands shine with noose, goad, the vessel of nectar and sweets.

83-86. In the svādhiṣṭhāna with the colour resembling coral and inscribed with the letters beginning with ba and ending in la, he should offer six thousand of them to Brahmā riding on a swan associated with his śakti in his left side. He, born of lotus, is the lord of vidyās, has in his hands sruva (sacrificial ladle) and the garland of akṣamālā. In the maṇipūra having latters beginning with ḍa and ending in pha and with the colour of clouds shining with the flashes of lightning, he should offer six thousand to Viṣṇu who holds śaṅkha, cakra, gadā lotus and is accompanied by Śrī.

87-88. In the anāhata with twelve letters beginning with ka and ending in ṭha having white colours, he should offer six thousand to Rudra riding on the bull : The deity is carrying a trident (śūla), abhaya and the vessel of nectar. He is the overlord of vidyā and is accompanied by his Śakti on his left.

89-92. In the viśuddha with sixteen petals adorned with sixteen vowels (svaras) and of white colour he should offer to Īśvara accompanied with prāṇaśakti. He is the light of all lights and the overlord of all indriyas (sense-organs). In the ājñācakra with the letters ha and kṣa inscribed on two of its petals, he should offer one thousand to Sadāśiva, the guru accompanied by Parāśakti. The great lotus of sahasrāra attached with nāda and bindu is lighted with the letters of mātṛkā and he has in his hands the mudrās called vara and abhaya. He should offer one thousand such to his eternal guru.

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[1] The verses 81-91 give the method of Prāṇāgnihotra and show how the breaths are to be offered to different deities located in the plexuses along the path of Suṣumnā. The first 600 are to be offered to Gaṇeśa located in the mūlādhāra. Next comes *svādhiṣṭhāna*, where Brahmā is located. The six thousand are to be offered to him. In the *Maṇipūra* region to Viṣṇu another six thousand are to be offered. To Rudra who is in the Anāhata, another six thousand are to be offered. To *Sadāśiva* in the ājñā region one thousand are offered and lastly in the *Sahasrāra* where *nāda* and *bindu* are in equilibrium the last thousand breaths are to be offered.

93-97. He shall then take water on the hollow palm of his hand and say : This japa of ajapā of the number of twenty-one thousand and six hundred naturally becomes fulfilled when it is done separately. May Viṣṇu, the bestower of release (mokṣa) be pleased with this saṁkalpa (desire). One is liberated from great sins by this mere desire. "I am brahman itself and not one who undergoes worldly sufferings. I am eternally liberated and free from grief. I am of the nature of being consciousness and bliss." Thus he should think about his ātman. Thereafter, he should perform the worship of the deities and the duties regarding his body. I shall mention the method regarding it and of the right conduct.

CHAPTER SIXTYSIX

Daily Prayers and Ritual

Sanat Kumāra said :

1-2. Then according to the breath placing his feet on the ground he should pray : "O consort of Viṣṇu, you are ocean-girdled and mountain-breasted one, I bow to you. Please pardon the fault of the touch of my feet." Thus making a prayer to the earth one should go on wandering about in his own accord.

3-5. Then going to the south-western direction of the village he should repeat this mantra : "May the sages, devas, piśācas, guhyakas, groups of pitṛs and bhūtas leave the ground. I shall now discharge my feces (mala)." Thus after repeating this mantra and clapping his hands thrice and covering his head with a piece of cloth, he should sit facing south during the night and facing north during the day he should discharge the waste matter and then do cleansing business with clay and water.[1]

6. He should apply clay once in the penis, thrice in the rectum, ten times on the left hand, seven times on both the hands and thrice times on each of the feet.

7. Having done the purification he should gargle twelve times. He shall then make a prayer to the tree with the following mantra.

8. "O king of the forest (tree), grant us longevity, strength, renown, splendour, progeny, animals, riches, glory, intellect and ready wisdom."

9-10. After praying thus, he shall take a tooth brush twig twelve digits in length repeating the mantra of kāma (klīm). He should utter the mantra putting kāmadeva and sarvajanapriya (the lord kāma who is favourite of all) in the dative and end it with hṛt = namaḥ. The brush thus adorned with kāmabīja should be used for cleansing the teeth.

11-16.[1] He should scrape the tongue and wash the face with vāgbhava = aim and with the mūlamantra he should wash his face. Then going to the temple of the deity he should remove the flowers and garlands of the previous day. After putting on a pure cloth he should perform the maṅgala-ārārtrika (the auspicious waving of lamps and incense before the deity). He should sprinkle water with astra = phaṭ on the lampstand and light it with mūlamantra. Then worshipping the vessel and getting up (from his seat) he should ring the bell while going on waving the lamp all round which has been prepared from good cow ghee. The ārārtrika of the deity should be done with the accompaniment of pleasing instrumental and vocal music. Thus performing the nīrājana (the waving of lamps) and offering prayer to his own deity he should proceed towards a river for taking a bath. On the way he should go on uttering the glorious deeds of the deity. Then after reaching the holy water he

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1. See Manu and Yājñavalkya (Ācāra section).

should bow unto it and then placing the necessary things for bathing (on the bank) he should collect some clay charged with mūlamantra and apply it from his waist to the feet and then wash it with the holy water.

17-20. Then with five portions he should wash his feet and entering the water again upto the navel and taking the clay kept in the left hand he should smear the wrist, palm and the tips of the left hand. After taking clay from Gaṅgā with phaṭ mantra he, the knower of the mantras, should whirl it round his head and then cast it over himself. He should smear the six limbs with the clay left in the palm. Then after entering the water he should wash them away properly. This is called malasnāna[1] (bath for the removal of impurities). Then meditating on everything as made of his desired deity, he should perform the internal bathing.

21-22. He should recall the Lord, in the embodied form with the mantra as follows : He is shining like infinite suns and is adorned with his weapons and ornaments. One should meditate that the flow is emerging from the water of his feet and is entering his body through the brahmarandhra. He should wash away the impurities of the internal body with it.

23-30. He will at that very moment become free from impurities and crystal-clear. Then he should take his bath according to the vedic injunctions. After that he should do mantrasnāna[2] the procedure of which is being mentioned. He should mention the time and place (of ablution). He shall then perform prāṇāyāma along with six aṅgas. He shall invoke the holy rivers from the disc of the sun by means of muṣṭimudrā.[3] "O Divākara, all the sacred rivers are touched by the sun's rays. Thanks to that truth, give the holy rivers (tīrthas) unto me. O Gaṅgā, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā,

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[1] For further information regarding *malasnāna* see svachanda tantra. Paṭala 2, pp 2-4.

[2] These verses give details of *mantrasnāna*. For further details see Kulacūḍāmaṇi as quoted by Kṛṣṇānanda in Tantrasāra.

[3] Muṣṭimudrā is defined thus : Clench both the fists of the hands and place the fist of the right hand above the left one.

O Sindhu, O Kāverī, be present in this water." After invoking the holy rivers in the water he should unite them with the seed mantra of sudhā = vaṃ, in the water. Then showing the gomudrā[1] he should cause it to become nectar and veil it with Kavaca = hūm. Then he should protect it with astra = phaṭ and show Cakramudrā.[2] The learned worshipper should invoke the disc of the fire, the sun and the moon and charge the water with arkamantra and sudhābīja = vaṃ and then the water should be charged with the worshipper's mūlamantra eleven times and then meditate.

31. He should invoke the pūjāyantra (the yantra on which rituals are made) of his own there. He should invoke the deity there and after bathing it he should offer rituals with upacāras mentally.

32-34. After making obeisance to the deity seated on the throne, the wise worshipper should bow down to the water. The water is born in the form of Viṣṇu of incomparable splendour. They are the support unto all beings. I bow them (waters). After repeating this and bowing down, the aspirant shall close the seven openings of the head and should plunge into the water. He should continue to repeat the mūlamantra and recall in mind the form of his deity. He shall dip into the water thrice and pour water on his head with Kumbhamudrā.

35. One should perform the ablution of one's body three times with the mūlamantra and four times with other mantras. O sage, the four mantras as mentioned in the Tantras are recounted to you.

36. With the desire to create the entire universe the semen comes out again and again. The waters are the goddesses, the mothers of all beings. May they sanctify me.

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[1] *Dhenumudrā or Gomudrā* is defined as follows : Clasp both the palms of the hand and put all the fingers inside the joints of them, then touch the tip of the middle fingers of the right hand with the forefingers of the left and vice versa. Similarly, touch the tip of the ring fingers with the little fingers and vice versa.

[2] *Cakramudrā* is defined thus : The little finger of the right hand lies inside the thumb of the right hand and similarly the little finger of the left hand lies inside the left thumb, then the fingers of the both hands remain straight but the position of hands will change, i.e. right comes to the left and vice-versa and then all the stretched fingers will touch one another.

37. Misfortunes are lying in all beings in the form of impurities. The waters, the goddesses wash it off by their touch. May they sanctify me.

38. O apaḥ (waters), Obeisance unto you. May the waters dispel the misfortune that is in my hair, my head, on my forehead, in my ears and in my eyes.

39. May I have longevity, health, riches, the pleasure born of the annihilation of the band of enemies, contentment, forbearance, faith in God (āstikya) and learning. Obeisance unto you all.

40. One should drink water from the śālagrāma stone after drinking water with which the feet of the brahmin have been washed. No one should do anything otherwise. This is the invincible rule.

41-42. Whatever sacred waters are there on the earth, are present in the right foot of a brahmin. Then the practiser of mantra should dismiss the desired deity in the disc of the sun, should come to the bank and wash his clothes carefully. The intelligent devotee should then wear two clothes and perform the sandhyā rite.

43. One who is unable due to illness etc., one who is not in a fit condition shall perform aghamarṣaṇam or take his bath by means of bhasma (sacred ashes).

44-49. Then he should perform sandhyā rite seated on an auspicious seat. By uttering Keśava, Nārāyaṇa and Mādhava he should sip water thrice. He should wash his hands with the names Govinda and Viṣṇu. Saying Madhusūdana and Trivikrama he should wipe off his lips. Saying Vāmana and Śrīdhara he shall touch the mouth and the hands. Saying Hṛṣīkeśa and Padmanābha he shall touch the feet. Saying Dāmodara he shall touch the head. Saying Saṁkarṣaṇa he shall touch the mouth. Saying Vāsudeva and Pradyumna he shall touch the nostrils. Saying Aniruddha aud Puruṣottama, he shall touch his eyes. Saying Adhokṣaja and Nṛsiṁha he shall touch his ears. Saying Acyuta he shall touch the navel, with Janārdana he shall touch the chest. Saying Hari and Viṣṇu he should touch his shoulder. This is the Vaiṣṇava mode of ācamana.

50-51. The praṇava must be uttered in the beginning and Keśava etc. must be used in the dative case with namaḥ at the end (om Keśavāya namaḥ). The mouth and the nose should be touched with the index finger. The eyes and the ears should be touched with the ring finger, the navel with the little finger. The limbs are to be touched with the thumb. The Śaiva mode of ācamana should be done with ātmatattva, vidyātattva and śivatattva and ending with svāhā (ātmatattvāya svāhā etc.).

52-53. One shall sip water with vyoman = ha united with three long vowels = a, i, u and bindu = . The śaiva mode is with ātmatattva, vidyātattva, and śivatattva and ends with svāhā. The śākta form of ācamana is as follows. It begins with vāk = aim, lajjā = hrīṁ and śrī = srīm and ends with svāhā. The ācamana of brahmins is said to be with vāk, lajjā and śrī = aim, hrīm, śrīm and is the bestower of wealth.

54-55. Thereafter, he should make the tilaka (a sectarian mark) on his forehead neatly in the shape of a mace. A mark like the sword of Kṛṣṇa named Nandaka must be made on the chest, and the marks of the śaṅkha (conch) and cakra (wheel) on the two arms. The wise devotee should then make the marks of the (bow) śārṅga and the arrow one after. He shall make similar marks at the root of the ears, at the sides, on the back, at the navel and on the head.

56-58. These are to be done by a Vaiṣṇava with the clay taken from the holy rivers etc. (The Śaivas) after taking ashes from the agnihotra fire repeat the mantra beginning with : Tryambakam (yajāmahe etc.) or the mantra beginning with agniriti bhasma, vāyuriti bhasma etc. He shall then make five marks uttering five names of Tatpuruṣa, Aghora, Sadyojāta etc. on the forehead, shoulders, belly and chest. The follower of Śiva does this. The follower of Sakti shall make triangular marks or the mark as does a woman.

59-60. After performing sandhyā rites according to the vedas, he should perform the Tāntrikī Sandhyā. After sipping water according to the method he should invoke the holy water as before. Then with the Kuśa grass he should sprinkle water on the ground three times. He shall sprinkle that water on his head seven times.

61-63. Thereafter he should perform prāṇāyāma and ṣaḍaṅganyāsa (placement of mantras in six limbs). Then he should take water in the palm and cover it with the right hand. He, the knower of the mantra, should charge the water with the seed mantra of viyat = ha, vāyu = ya, agni = ra, toya = va, Kṣmā = la and uttering the mūlamantra and by means of tattvamudrā he should sprinkle his head seven times with the water dripping from it. He should take the remaining water in his right palm and bring it near his nostril.

64-65. That brilliant water should be drawn inside by means of iḍā for washing away all the sins lying within. When the water has turned black, it should be discharged by means of piṅgalā in front of him (on his right palm). He should cast it on the ground by uttering the astra (phaṭ) mantra conceiving the ground to be made of adamantine stone.

66-68. This is called aghamarṣaṇa rite which dispels all sins. Then the knower of mantras should wash his hands and perform the ācamana rite as before. The knower of the mantras shall get up and place flowers in a copper vessel. Repeating the mūlamantra he should offer the arghya to the deity stationed in the disc of the sun. After offering the arghya three times with the mantra he should think of the presence of the deity in the sun.

69. He shall perform the japa of Gāyatrī one hundred and eight times according to his own Kalpa or twentyeight times and then dedicate it by uttering the mantra guhya.[1]

70. During the morning he shall meditate on Brāhmī resembling the rising sun, having the book and rosary in her lotus-like hands and clad in Kṛṣṇājina (black deer skin). He shall meditate on her in the star-studded sky.

71-73. During the midday he shall meditate on the goddess Pārvatī, who is the bestower of boons, who is the greatest goddess seated on a bull. She is clad in white garments. She has three eyes, who is present in the disc of the sun and she holds in her hands the mudrā of vara (boon), the noose, the trident and the human skull. During the evening he shall meditate on the goddess who is bedecked in gem-set ornaments, who is clad in yellow silk clothes, who is of dark colour, who has four hands wherein the śaṅkha, cakra (discus), the iron club and the lotus shine and who has taken her seat in the sun.

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[1] *guhyātiguhyagoptā tvaṁ gṛhāṇāsmatkṛtaṁ japam /*
siddhir bhavatu me deva tvatprasādān maheśvara //

74. Then the knower of procedure shall propitiate devas, sages, and pitṛs and then perform tarpaṇa rite to his desired deity in accordance with the procedure laid down in the kalpas.

75-76. Then performing the tarpaṇa to the line of gurus with their aṅgas and family members, he should offer water saying. "I am giving water to Vainateya, with weapons. The Vaiṣṇava should perform tarpaṇa to Nārada, Parvata, Jiṣṇu, Niśaṭha, Uddhava, Dāruka, Viṣvaksena and Śaileya.

77. Thus propitiating the sun, O eminent among the brāhmaṇas, and offering arghya to the sun and returning to the chamber of worship he should wash his feet and perform the ācamana rite.

78. After making an oblation to the fire and worshipping it properly, he should come to the altar: he should worship the deities on the door-lintel.

79-81. The intelligent devotee should worship Gaṇeśa on the upper lintel of the door, Mahālakṣmī on the right, Sarasvatī on the left and Vighneśvara on the right again, Kṣetrapāla on the left. Gaṅgā on the right, Yamunā on the left are to be worshipped. He shall worship Dhātṛ on the right and, Vidhātṛ on the left. He should worship Śaṅkha and Padma on the left and on the right. He shall then worship dvārapālas, the guardians of the door as mentioned in different Kalpas.

82. Nanda, Sunanda, Caṇḍa, Pracaṇḍa, Pravāla, Vala, Bhadra, Subhadra, are the doorkeepers according to the Vaiṣṇavas.

83. Nandin, Bhṛṅgin, Riṭi, Skanda, Gaṇeśa, Umāmaheśvara, Vṛṣabha and Mahākāla are the doorkeepers according to Śaivas.

84. The eight mothers Brāhmī and others are the eight Śaktis stationed at the door. They are worshipped with praṇava = om in the beginning, their names in the dative case and ending with namaḥ.

85. The intelligent one should sit steadily in the seat and after doing ācamana he should be pure and be of effort. He

should remove the obstacles of heaven, sky and the earth carefully.

86-100. The most excellent Vaiṣṇava should perform the nyāsa of Keśava along with the mātṛkās, (syllables of alphabets) Keśava is associated with Kīrti, Nārāyaṇa with Kānti, Mādhava with Tuṣṭi, Govinda with Puṣṭi, Viṣṇu with Dhṛti, Madhusūdana with Śānti, Trivikrama with Kriyā, Vāmana with Dayitā, Śrīdhara with Medhā, Hṛṣikeśa with Harṣā, Pādmanābha with Śraddhā, Dāmodara with Lajjā, Vāsudeva with Lakṣmī, Saṅkarṣaṇa with Sarasvatī, Pradyumna with Prīti, Aniruddha with Rati, Cakri with Jayā, Gadin with Durgā, Śārṅgin with Prabhā and Khaḍgin with Satyā, Śaṅkhin with Caṇḍā, Halin with Vāṇī, Musalin with Vilāsinī,' Śūlin with Vijayā, Pāśin with Virajā, Kuśin with Viśvā, Mukunda with Vinatā, Nandaja with Sunandā, Nandin with Smṛti, Nara with Ṛddhi, Narakajit with Samṛddhi, Hari with Śuddhi, Kṛṣṇa with Buddhi, Satya with Bhukti, Sātvata with Mukti, Śauri with Kṣamā, Śūra with Rāma, Janārdana with Umā, Bhūdhara with Kledinī, Viśvamūrti with Klinnā, Vaikuṇṭha with Vasudhā Puruṣottama with Vasudā, Balin with Parā, Balānuja with Parāyaṇā, Bāla with Sūkṣmā, Vṛṣaghna with Sandhyā, Vṛṣa with Prajñā, Varāha with Niśā, Vimala with Dhārā, Nṛsiṁha with Vidyutā.

Nārāyaṇa is the sage of mātṛkās beginning with amṛta related to Keśava. The metre is Gāyatri and the deity is Viṣṇu. One should worship Hari who is equipped with discus and other weapons, who is holding a vessel and a mirror. He is accompanied by Lakṣmī who has the brilliance of lightning and is adorned with a lot of ornaments. Having done this meditation one should make nyāsas with Kāma = Klīm added to the letter. (Om klīm am keśavāya kīrtyai namaḥ)

101-104. One should say praṇava in the beginning with each Viṣṇu associated with its Śakti and end in hṛdaya = namaḥ. One should say (with a corresponding letter) tvak (skin) asṛk (blood), māṁsa (flesh), medas (fat), asthi (bones), majjā (marrow), śukra (semen), prāṇa, krodha, ātman with letters beginning with ya onward, in all ten locations. One letter on the head, one in the mouth, two in the eyes, two in the ears, two in the nostrils, two in the cheeks, two in lips, one at the root of the tongue and one in the neck. The letters of kavarga should be fixed in the different portions of the right arm, the letters of cavarga in the left arm, the letters of ṭavarga and tavarga on two legs, the letters pa and pha are to be placed in two bellies.

105-106. The letter ba is to be placed on the back (spinal bone), the letter bha in the navel and the letter ma in the heart. The seven letters beginning with the ya are to be placed on the seven dhâtus. The letter ha is to be placed on the prāṇa. and the letter la in the inner âtman. The letter kṣa is to be placed in anger (supreme âtman). After the placement of all these letters in their proper sequence one is competent to perform the worship of Viṣṇu.

107.[1] Śrīkaṇṭha is united with Pūrṇodarī, Ananta with Virajâ, Sūkṣmeśa with Śâlmalī, Trimūrtikā with Lolâkṣī, Maheśvara with Vartulâkṣī, Arghīśa with Dīrghaghoṇā.

Rudras	*Śaktis*	*Rudras*	*Śaktis*
1. Śrikaṇṭhaḥ	Pūrṇodari	26. Śarvaḥ	Mañjari
2. Anantaḥ	Virajā	27. Lâṅgali	Rūpiṇi
3. Sūkṣmaḥ	Śâlmali	28. Dārukaḥ	Viriṇi
4. Trimūrtiḥ	Lolâkṣi	29. Ardhanārīśvara	Kākodari
5. Amareśvaraḥ	Vartulâkṣi	30. Umâkântaḥ	Pūtanā
6. Arghīśaḥ	Dirghaghoṇā	31. Āṣāḍhi	Bhadrakāli
7. Bhârbhūtiśaḥ	Sudirghamukhi	32. Daṇḍin	Yogini
8. Tithiśaḥ	Gomukhi	33. Adriḥ	Śaṁkhini
9. Sthāṇukaḥ	Dirghajihvâ	34. Minaḥ	Garjiṇi
10. Haraḥ	Kunḍodari	35. Meṣaḥ	Kālarâtri
11. Jhiṇḍiśaḥ	Urdhvakeśi	36. Lohitaḥ	Kujvini
12. Bhâutikaḥ	Vikṛtamukhi	37. Śikhin	Kapardini
13. Sadyojâtaḥ	Jvâlāmukhi	38. Chagalaṇḍaḥ	Vajriṇi
14. Anugraheśvaraḥ	Ulkāmukhi	39. Dvicaṇḍeśaḥ	Jayâ
		40. Mahākālaḥ	Sumukhi
15. Akrūraḥ	Suśrimukhi	41. Vālin	Īśvari
16. Mahāsenaḥ	Vidyâmukhi	42. Bhujaṅgeśaḥ	Revati
17. Krodhiśaḥ	Mahākâli	43. Pinākiśaḥ	Mādhavi
18. Caṇḍeśaḥ	Sarasvati	44. Khaḍgiśaḥ	Vâruṇi
19. Pañcāntakaḥ	Sarvasiddnigauri	45. Vakaḥ	Vâyavi
20. Śivottamaḥ	Trilokya Vidyā	46. Śvetaḥ	Rakṣovidāriṇi
21. Ekarudraḥ	Ātmaśakti	47. Bhargvīśaḥ	Sahajā
22. Kūrmaḥ	Bhūtamâtā	48. Lakuli	Lakṣmi
23. Ekanetraḥ	Lambodari	49. Śivaḥ	Vyāpini
24. Caturānanaḥ	Drâviṇi	50. Saṁvartakaḥ	Mâyâ
25. Ajeśaḥ	Khecari		

108. Bhārabhūti with Dīrghamukhī, Tithīśa is with Gomukhī, Sthāvareśa with Dīrghajihvā, Hara with Kuṇḍodarī.

109-110. Jhiṇṭīśa is united with ūrdhvakeśī, Bhautika is with Vikṛtāsyā, Sadya with Jyālāmukhī, Anugraha with Ulkāmukhī, Akrūra with Āsyā, Mahāsena with Vidyā, Krodhīśa with Mahākālī, Caṇḍeśa with Sarasvatī.

111. Pañcāntaka is united with Siddhagaurī, Śivottama with Trailokyavidyā, Ekarudraka with Mantraśakti.

112. Kūrmeśa is united with Kamaṭhī, Bhūtamātraikanetraka with Lambodarī. The four-faced Ajeśa is united with Drāviṇī.

113. Sarveśa, is united with Nāgarī, Someśa with Khecarī, Lāṅgalīśa with Maryādā, Dārukeśa with Rūpiṇī.

114. Ardhanārīśa is united with Vāruṇī, Umākānta the leading sage with Kākodarī and Aṣāḍhī with Pūtanā.

115. Daṇḍīśa is united with Bhadrakālī, Atrīśa with Yoginī, Mīneśa with Śaṅkhinī, Meṣeśa with Tarjanī.

116. Lohita is united with Kālarātri, Śikhīśa with Kūjanī, Chagalaṇḍa with Kapardinī, Dviraṇḍeśa with Vajrā.

117. Mahābala is united with Jaya, Balīśa with sumukheśvarī, Bhujaṅga with Revatī, Pinākin with Mādhavī.

118. Khaḍgīśa is united with Vāruṇī, Vakeśa with Vāyavī, Śvetoraska with Vidāriṇī, Bhṛgu with Sahaja.

119. Lakulīśa is united with Lakṣmī, Śiveśa with Vyāpinī, Saṁvartaka with Mahāmāyā. Thus the Śrīkaṇṭhamātrikās have been mentioned.

120-121. Where there is no mention of the suffix īśa, it should be supplied. The deity of this (nyāsa) is Ardhanārīśa, the sage Dakṣiṇāmūrti and the metre is Gāyatrī. The application of this mantra is for attaining everything. The consonants are the seeds and the vowels are the śaktis.

122-123. One should perform aṅganyāsa in six limbs with bhṛgu = sa and ākāśa – ha (placed in sa) adorned with long vowels = (shauḥ aṅguṣṭhābhyāṁ namaḥ) and then meditate the three-eyed Lord whose limbs have the lustre of Bandhūka

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The names of *Rudras* along with the names of Śaktis are given according to *Śārадā Tilaka* tradition.

flowers and gold, who has the boon, the rosary, the god and the noose in his hands and whose crest is bedecked with the crescent moon. Thus meditating, Śiva and Śakti are to be uttered in the dative case ending with hṛt = namaḥ preceded by sau and mātṛkā. (shauṁ am Śrīkaṇṭheśāya pūrṇodarāya namaḥ etc.)

124-127.[1] Now begins Gaṇeśanyāsa. Vighneśa is united with Hrī, Vighnarāja with Śrī, Vināyaka with Puṣṭi, Śivottama with Śānti, Vighnakṛt wit Svasti, Vighnahartā with Sarasvatī Gaṇanātha with Svāhā, Ekadanta with Sumedhā, Dvidanta with Kānti, Gajavaktraka with Kāminī, Nirañjana with Mohinī, Kapardin with Nati, Dīrghajihvā with Pārvatī, Śaṅkukarṇaka with Jvālinī,

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[1] The names of Gaṇeśa are mentioned in the Yoginīhṛdaya and th commentator gives the names of their Śaktis thus :

Gaṇeśa	*Śakti*	*Gaṇeśa*	*Śakti*
1. Vighneśaḥ	Śrīḥ	27. Sumukhaḥ	Bhūtiḥ
2. Vighnarājaḥ	Hrīḥ	28. Pramodakaḥ	Bhūmiḥ
3. Vināyakaḥ	Tuṣṭiḥ	29. Ekapādaḥ	Sati
4. Śivottamaḥ	Śāntiḥ	30. Dvijihvaḥ	Ramvā
5. Vighnakrt	Puṣṭiḥ	31. Śūraḥ	Mānuṣi
6. Vignahartā	Sarasvati	32. Viraḥ	Makaradhvajā
7. Gaṇarāṭ	Ramā	33. Ṣaṇmukhah	Vikarṇā
8. Ganaṇāyakaḥ	Medhā	34. Varadaḥ	Bhrūkuṭi
9. Ekadantaḥ	Kāntiḥ	35. Vāmadevaḥ	Lajjā
10. Dvidantaḥ	Kāmini	36. Vakratuṇḍaḥ	Dīrghaghoṇā
11. Gajavaktraḥ	Mohini	37. Dviraṇḍakah	Dhanurdharā
12. Nirañjanaḥ	Bālā	38. Senāni	Yāmini
13. Kapardavān	Tīvrā	39. Grāmaṇi	Rātri
14. Dirghamukhaḥ	Jvālini	40. Mattaḥ	Candrakāntā
15. Śaṅkukarṇaḥ	Nandā	41. Vimattaḥ	Śasiprabhā
16. Vṛṣadhvajaḥ	Surasā	42. Mattavāhanaḥ	Lolākṣi
17. Gaṇanāthaḥ	Kāmarūpiṇi	43. Jaṭin	Capalā
18. Gajendraḥ	Ugrā	44. Muṇḍin	Ṛddhi
19. Śūrpakarṇaḥ	Jayini	45. Khaḍgin	Durbhagā
20. Trilocanaḥ	Satyā	46. Vareṇyaḥ	Subhagā
21. Lambodaraḥ	Vighneśāni	47. Vṛṣaketanaḥ	Śivā
22. Mahānādaḥ	Surūpiṇi	48. Bhakṣyapriyaḥ	Durgā
23. Caturmurtiḥ	Kāmadā	49. Gaṇeśaḥ	Guhapriyā
24. Sadāśivaḥ	Madajihvā	50. Meghanādaḥ	Kāli
25. Āmodaḥ	Vikaṭā	51. Gaṇeśvaraḥ	Lolajjihvā.
26. Durmukhaḥ	Ghūrṇitānanā		

128. Vṛṣadhvaja is united with Nandā, Gaṇanāyaka with Sureśī, Gajendra with Kāmarūpiṇī, Śūrpakarṇa with Umā.

129. Virocana is united with Tejovatī, Lambodara with Sattvā, Mahānanda is united with Vighneśī, Caturmurti with Svararūpiṇī.

130. Sadāśiva is united with Kāmadā, Āmoda with Madajihvā, Durmukha with Bhūti, Sumukha with Bhautikī.

131. Pramoda is united with Sītā, Ekapāda with Ramā, Dvijihva with Mahiṣī, Surānāmaka with Jambhinī.

132. Vīra is united with Vikarṇā, Ṣaṇmukha with Bhṛkuṭi, Varada is united with Lajjā, Vāmadeveśa with Dīrghaghoṇā.

133. Vakratuṇḍa is united with Dhanurdharī, Dviraṇḍa with Yāmini, Senānī with Rātri, Kāmāndha with Grāmaṇī.

134. Matta is united with Śaśiprabhā, Vimatta is united with Lolanetrā, Mattavāhana with Cañcalā, Jaṭi with Dīpti.

135. Muṇḍī is united with Subhagā, Khaḍgī with Durbhagā, Vareṇya with Śivā, Vṛṣaketana is with Bhagā.

136-137. Bhakṣyapriya is united with Bhaginī, Gaṇeśa with Bhaginī, Meghanāda with Subhagā, Vyāpin is united with Kālarātri, Gaṇeśvara is accompanied by Kālikā. Thus the Mātṛkās of Vighneśa have been recounted.

138. The mātṛkās of Gaṇeśa have Gaṇaka as its sage, the metre is nivṛt gāyatrī, the lord is Śakti Gaṇeśvara, with the Bīja (seed letter) added with long vowels, aṅganyāsa is to be performed. Then one should meditate thus :

139-141. One should remember the three-eyed Lord who is holding a noose, a goad, and bearing the mudrās of abhaya and granting boons. He is embraced by his consort with a lotus in her hand and whose body is red. He shall be the leader of the Gaṇapas. After meditating, the placement of letters should be made along with the bīja of Gaṇeśa = (Gaṁ) followed by the mātṛkās :

142-144. (The Kalā mātṛkās are mentioned below, they are the Kalās of nāda) Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Indhikā, Dīpikā, Recikā, Mocikā Parā, Sūkṣmā, Sūkṣmāmṛtā, Jñānāmṛta, apyāyinī Vyāpinī, Vyomarūpā and Anantā. (These are the names of sixteen Kalās of Nāda)

(The Kalās of *a* are as follows) : Sṛṣṭi, Smṛddhikā, Smṛti, Medhā, Kānti, Lakṣmī, Dhṛti, Sthirā, Sthiti and Siddhi. (These are Kalās of *a*. They are born of Brahmā for the purpose of creation).

Jarā, Pālinī, Śānti, Īśvarikā, Rati, Kāmikā, Varadā, Hlādinī, Prīti and Dīrghā. (These ten are the Kalās of U for the purpsoe of Sthiti and are related to Viṣṇu) Tīkṣṇā, Raudrī, Bhavā, Nidrā, Tandrikā, Kṣudhā, Krodhinī and Kriyā, Utkarī with Mṛtyu. (These are the Kalās of M and are born of Rudra for the purpose of involution).

145. Pītā (yellow), śvetā (white), aruṇā (red) asitā (black) and anantā are the Kalās of bindu. Thus are the Kalā mātṛkās recounted. The different devotees shall perform the rite accordingly.

146-148. The sage of the Kalās united with mātṛkās is prajāpati. The metre is Gāyatrī and the deity is Śāradā. One shall perform ṣaḍaṅga nyāsa with short, long and prolated (pluta) stress, at the end of tāra = om. The intelligent one shall worship that three-eyed Bhāratī, who holds the lotus, discus, cord and deer (mudrā), who has five faces and who is bedecked in pearls. Thus meditating, he should make a nyāsa of the deity beginning with tāra = om with the deity in the dative along with its Kalā.

149. One should perform ṣaḍaṅga of the mūlamantra (the principal mantra). He shall join the jātis like hṛdaya etc. in the dative and then make the placement of letters.

150. (The following are the jātis) : Namaḥ, Svāhā, Vaṣaṭ, hūm, vauṣaṭ and phaṭ. Thereafter he shall meditate on the favourite lord endowed with ornaments and weapons. After making six nyāsas in the image, he shall begin worship.

CHAPTER SIXTYSEVEN

Sanat Kumāra Said :

1-3. Henceforth, I shall recount the worship of devas, which bestows desired ends on the aspirant. After drawing a triangle or a square, to his left, one should worship it and then wash it with astra = phaṭ and placing the ādhāra (support of the vessel) with hṛt = namaḥ. Then placing the camasa the vessel on the support, he should fill it with water while meditating there the disc of the sun and repeating the alphabets in their ascending order (vilomamātṛkā).

4. He shall worship the disc of the moon thereafter invoking the holy tīrthas as before. Then he should make it (the water) turn into nectar by means of gomudrā and should cover it with Kavaca = hūm.

5. After washing it with astra = phaṭ, he shall then perform the japa of praṇava = om, eight times over it. This is called sāmānyārgha (an arghya for the general purpose) and the bestower of all attainments.

6. The excellent sādhaka shall take a little water from the prokṣaṇī vessel and sprinkle himself as well as the articles to be used in the ritual separately.

7. He should make a triangle inside two intersecting triangles in front of him and to his left. It should be surrounded by a square and washed by the water from the argha vessel.

8-9. The excellent sādhaka should arrest it by means of śaṁkhamudrā. He should then worship the four limbs (aṅgas) beginning with hṛt = namaḥ in the four corners from south-east to north-east. He shall worship the middle portion with netra = vauṣaṭ and the quarters with astra = phaṭ. He shall then worship the triangle, the ādhāraśakti (the power as support) as present in the middle by means of mūlamantra.

10. Thus worshipping duly as washed by means of astra-phaṭ and established by means of hṛt = namaḥ, he should place the tripādikā (a three-legged stool) and worship it by means of the following mantra.

11. (Namo vahnimaṇḍalāya daśakalātmane amuka arghya pātrāsanāya namaḥ) I bow to the disc of the fire having

Kalās and which is the receptacle of the seat for the person referred to here.

12. The mantra for the purpose of worshipping the support (ādhāra) consists of twentyfour letters. He shall then place the conch washed with its own mantra = phaṭ and then worship.

13. (He should utter) tāra = om in the beginning, then mahan, then jalacarāya, then varma = hum phaṭ, hṛdayam (?) (svāhā), pāñcajanyāya, hṛdayam = namaḥ (om mahājalacarāya hum phaṭ svāhā pāñcajanyāyā namaḥ).

14. He should then worship the disc of the sun consisting of twelve kalās and adding the name of the deity referred to with its relation to the verse of the arghya and then add namaḥ in the end. (arkamaṇḍalāya dvādaśakalātmane amuka arghyapātrāya namaḥ). It has three times two syllables (?)

15-17. After worshipping thereby, one shall worship the twelve kalās of the sun in due order. Therefore, he shall fill the conch by means of pure water reciting the mūlamantra (the principal mantra) and the letters of alphabets in the ascending order (i.e. from kṣa to a) and then worship it with the following mantra.

Om obeisance to the disc of the moon consisting of sixteen kalās and which is of the nature of nectar and has taken the form of the arghya of the deity referred to here (Om somamaṇḍalāya ṣoḍaśakālātmane amuka arghyapātrāya namaḥ). The mantra for the purpose of worshipping the arghya is the kalās of the moon.

18. Therefore, the holy rivers are invoked repeating 'O Gaṅgā' etc. as before. He should make it turn into nectar by means of Gomudrā. He shall then cover it with Matsyamudrā.

19. He shall cover it with kavaca = hum and guard it again with astra = phaṭ. Meditating on the desired deity he should show mudrās.

20. (The learned man should show in due order) śaṅkha,[1] musala, paramīkaraṇa and then the mudrās called mahāmudrā, yonimudrā.

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[1] *Śaṅkhamudrā* is defined thus: Clench the right fist facing upward and place the thumb of the left hand in place of the tight palm where all the

21. The gāruḍī[1] and gālinī[2] are known to be the chiefest of the mudrās. He should worship the deity there by means of sandal paste and flowers after recalling the deity in his mind.

22. He should repeat the principal mantra eight times and the praṇava also eight times. He shall place the prokṣaṇī vessel to the southern side of the conch.

23-24. He should take a little water from the prokṣaṇī and sprinkle it thrice. He shall sprinkle himself with that water repeating the following three mantras : Om obeisance to ātmatattva, to vidyātattva and to śivatattva adding om and hṛt =namaḥ. The intelligent devotee should worship duly the diagram (maṇḍala) with flowers and akṣatas (raw rice grains).

25-27. He should sprinkle the articles for the worship with the mūlagāyatrī. For pādya (water for washing the feet), arghya (offerings), ācamanīya (water for rinsing the mouth),

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fingers of the right hand touch the root of the right thumb. The right thumb should remain stretched. Then all four fingers of the left hand will remain joined and then place them below the back of the right palm and then touch the right thumb with them.

Musalamudrā : Place the right clenched fist of the right hand over the left fist.

Paramīkaraṇa mudrā : Bind the thumbs of both the hands tightly and then stretch the fingers of both hands in front. This mudrā is also called *Mahāmudrā*. It may remain up-faced or down-faced according to tradition.

Yonimudrā is defined thus :

Mithaḥ kaniṣṭhike badhvā taraṇībhyāmanāmike /
Anāmikordhvasaṁśliṣṭadīrghamadhyamayoradhaḥ //
Aṅguṣṭhāgradvayaṁ nyasyed Yonimudreyamīritā //

[1] *Garuḍa mudrā* : Put the left hand to the right and the right hand to the left and place the back of the right palm over the back of the left palm and join the little finger of the one hand to the little finger of the other, hold tightly the fore-fingers with the fore-finger of the other and similarly hold the thumb with the other thumb and then wave the middle and ring fingers like two wings.

[2] *Gālinīmudrā* : Place two palms of the hand close to each other and then bring the little finger of the left hand close to the thumb of the right hand and similarly place the little finger of the right hand close to the thumb of the left hand and keep them tightly. Then join all the remaining fingers i.e. the fore with the fore, the middle with the middle and the ring with the ring.

and madhuparka, he should place vessels with their stands in front of him. The pādya water is known to consist of śyāmāka (green) dūrvā grass, lotus, viṣṇukrāntā (wild jasmine) flowers. The arghya consists of water with flowers, akṣatas, barley grains, tips of kuśa grass, sesamum seeds and mustard. The ācamanīya water contains sandal pastes and blades of dūrvā grass.

28. Madhuparka is said to contain jātiphala, kaṅkola cloves along with water and a mixture of honey, clarified butter and curds.

29. All these pādyas are to be placed in a single vessel or otherwise. But for worshipping Śaṅkara or the sun the vessel of śaṅkha is not recommended.

30. The pīṭhaśaktis should be meditated upon as having white, black, pink, yellow, dark-coloured, reddish, white, not white and red garments. They should be meditated upon with hands showing gesture of assurance (abhaya).

31. One should worship either in the yantra inscribed in plates of gold or in the śālagrāma stone or in an idol installed according to religious injunction.

32. For the purpose of daily worship at home the idol made of gold and other metals is auspicious. Its measurement may be of the length of the thumb upto the span of vitasti (the measure of twelve aṅgulis)

33. One should not worship an idol if it is crooked, burnt, or broken, if its head is split, or if it is looking upward, or if it is touched by an antyaja (outcaste) and others.

34-35. Or he should worship in a Bāṇaliṅga etc. endowed with good characteristics. He should conceive the image of the deity by means of mūlamantra (the principal mantra) and meditate in the manner as mentioned. He should invoke the deity and worship the idol (as conceived by him) along with the attending deities. In a śālagrāma or in the installed idol, there is neither āvāhana (invocation) nor visarjana (dismissal).

36-38. He should take handful of flowers, meditate and utter the mantra:

"O Parameśvara, unto this idol I invoke you who are pure, unborn, self-established (ātmasaṁstha) like the fire in the araṇi. This is verily your great image. O lord, I instal you in that, for you are present everywhere. I shall instal you who have been drawn near by means of attachment of devotion like the lamp with oil.

39. O lord, you are the immanent soul in everyone for the establishment in ātman. I offer you this pure, auspicious seat consisting of Bījas.

40. O lord of devas, this mūrtiśakti of yours is non-different from you. O benefactor of devotees, be present therein.

41. Even if the rituals are incomplete either due to my ignorance or arrogance or due to deficiency in any material, be favourable to me.

42. O Maheśvara, with your eyes showing nectar, for the purpose of fulfilling yajña, be stationed in the sacrificial seat or in the mūrti.

43. O God, your lustre is far away from speech, mind and the eyes of non-devotee, be enveloped all round by means of enclosure of your refulgence immediately.

44. Welcome to you, the great Īśa, whose vision Devas wish for fulfilling their desire. To me you are welcome.

45. My desire has been attained, favour has been shown to me and my life has become fruitful, for the lord of devas has come. I say welcome to you again.

46. I offer pādya to your lotus-like feet. A slight touch of devotion of your feet brings about supreme bliss.

47. O lord, the veda of the vedas and the deity of the deities, I offer this ācamanīya to you for the purpose of causing purification to those who are already pure.

48. O lord, I am presenting this arghya unto you for being liberated from three kinds of miseries (tāpa). The arghya is characterised by supreme bliss. It is divine and it dispels three kinds of miseries.

49. O lord, you are of the nature of perfect happiness and free from all kinds of stains, I offer unto you this madhuparka. Be pleased with me.

50. Again do I offer you ācamanīya the second time. Merely by remembering you, one who is defiled by ucchiṣṭa

(leavings of food), or one who is impure otherwise attains purification.

51. O lord of the worlds, O high-souled one, please accept oil out of compassion to me. You are pure-souled in the world. I am presenting this excellent oil to you.

52. O lord, your own form is immersed in the ocean of great bliss and enlightenment. I offer you this ablution along with its ancillaries and sub-ancillaries with respect and in accordance with my capacity. It may be a thousand times or it may be only a hundred times.

53-55. He should make the ablution with perfumes, flowers etc. by repeating the mantra of the Lord. "O lord whose perfect knowledge is unveiled, I offer this raiment to you whose secret and great splendour is enveloped by the cover of Māyā of diverse colours. I offer this uttarīya (upper cloth) to you, the great Lord. By resorting to you, Mahāmāyā always functions in deluding the entire universe."

56. To Śakti, the sun and Vighneśvara red cloth is offered, to Viṣṇu yellow and to Śiva white. One should avoid a cloth that is defiled by oil etc, that which is old, is in rags or dirty.

57. I offer this sacred thread (yajñasūtra) to the one who himself is Yajñasūtra (the presiding deity of sacrifice) and by whose three-fold śakti the entire universe is permeated.

58. O lord, worshipped by the immortal ones, I offer you ornaments of diverse kinds, to you whose limbs are naturally handsome, to you who are the support of various śaktis.

59. O great Lord, accept this perfectly pure perfume that has filled up all quarters with its blissful fragrance.

60. May this excellent flower that is grown in the best garden (turīyavana) and is charming on account of possessing diverse good qualities, and excessively fragrant be accepted.

The following things should not be offered to Viṣṇu. Japā (chinarose), akṣatas (new rice grains), arka and dhattūra flower.

61. The Ketakī, Kuṭaja, Kunda (a variety of Jasmine), Kesara (messure ferria), bandhūka and japā and the mālatī flower should never be offered to Maheśvara.

62. The tagara (Jabernal montena coronaria) and the mātuluṅga (pomegranate) shall never be offered to the sun. One should eschew dūrvā, arka, and mandāra flowers in the worship of Śakti and tulasī in the worship of Gaṇeśa.

63-65. The following can be used in the worship of all deities: Lotus, damanaka, marubaka, kuśa, viṣṇukṣāntā, nāgavallī, dūrvā, apāmārga and dāḍima. One should perform the worship of deities with the leaves of dhātrī (myrobalan) of three varieties. The wise worshipper with the fruits of Kadali (plantain), badarī the jujube dhātri, tintiṇī, bījapūraka (pomegranate), āmra (mango), dāḍima (pomegranate variety) jambīra (sour lemon), and panasa (jack fruit).

66-67. One should not worship the lord with such flowers, leaves or fruits as are dry. The experts say that the leaves of dhātrī (myrobalan), khadira (acacia catechu) bilva and tamāla (xanthocymus pictorious), should not be abandoned. O sage, even when they are split and torn.

68. The lotus, āmalaka (embylic myrobalan) remain pure for three days. The tulasī and the leaves of bilva are always pure.

69. One shall not worship jagadambā with the flowers of palāśa and kāśa (butea frondosa and long reed), with the leaves of tamāla, tulasī, dhātrī and dūrvā grass.

70. One shall not offer flowers, leaves or fruits over the deity with face down. Leaves and flowers, O brahmin, should be offered as they are grown.

71. O lord of deities, the essence of the plant is divine, rich with fragrance, pleasing to the mind and is worthy to be inhaled. Please accept the incense that I have offered devoutly to you.

72. Accept the great lamp having good brilliance. It always dispels darkness and has the wick soaked in ghee. Most reverently I submit it to you.

73. O lord, accept naivedya offered devoutly by me. It contains four kinds of cooked food. It is tasty and contains six flavours and bestows satisfaction.

74. Accept the excellent nāgavallī leaves (betel) accompanied by areca-nut and catecha powder (khadira cūrṇa). It is

rich with the fragrance of camphor etc. Please accept as I offer them to you

75. Then he should offer handful of flowers and perform worship of the attending deities (āvaraṇa).

76-77. The direction facing which one performs worship should be known as the east. The other ten directions are to be ascertained accordingly. One should worship in the pericarp beginning with the south-east etc the hṛd-namaḥ netra = vauṣaṭ in the front and astra = phaṭ in all directions uttering the aṅgamantras duly.

78. The aṅgaśaktis should be meditated upon in their respective quarters. Their complexion being sparkling, white, grey, dark black and red and their hands showing the gesture of granting boons and fearlessness.

79-80. He should mention the name of āvaraṇa as referred to here, then add devatā, then utter sālamkārāḥ well-adorned with ornaments, then utter sāṅgāḥ and saparicārikāḥ, savāhanāḥ (along with their attendants, servants and vehicles), sāyudhāḥ with weapons. May they be pleased with us and be givers of boons after being worshipped with all ingredients and made fully satisfied. (amukāvaraṇa devatā sālaṅkārās sāṅgāḥ saparicārikāḥ savāhanāḥ sāyudhāḥ sarvopacārakaiḥ sampūjitāḥ tarpitāḥ varadāḥ santu—this is the mantra).

81-82. At the end of the mūlamantra, uttering the mantra (just mentioned) he should offer everything to the deity. He should say : O lord, favourably disposed towards those who seek refuge, grant unto me the object of my desire. I offer this presentation of worshipping such and such āvaraṇa deity to you with devotedness. After saying this, he should cast the handful of flowers on the head of the lord.

83. Then the attending deities as mentioned in the kalpas should be worshipped. He should worship Indra and others equipped with their respective weapons and placed in their respective quarters.

84. They are Indra, Agni, Yama, Rakṣas, Varuṇa, Pavana, the moon, Īśāna, and Brahmā and in the bottom the lord of the serpents.

85. Learned people know these as their vehicles viz. Airāvata (elephant), meṣa (ram), mahiṣa (buffalo), preta

(ghost), timi (whale), mṛga (deer), vājin (horse), vṛṣa (bull), haṁsa (swan), and kūrma (tortoise).

86. The respective weapons of Indra and others are as follows : Vajra (thunderbolt), śakti (javelin), daṇḍa (staff), khaḍga (sword), pāśa (noose), aṅkuśa (goad), gadā (club), triśūla (trident), padma (lotus), cakra (discus).

87-88. After worshipping the āvaraṇa he shall perform the ārārtrika (waving of lamp and incense) of the deities. After pouring the water from the conch-shell he shall lift his arms and dance, then fall prostrate on the ground like a staff.

He shall then get up and pray to his favourite deity.

He shall make an altar on the right hand side of him and perform its consecratory rite.

89. The looking at the altar is to be done with the mūlamantra, the sprinkling of it with astra (phaṭ), the striking to be done by kuśa grass, abhyukṣaṇa (sprinkling over) by varma = huṁ. Then he should make a nyāsa of vasu.

90-92. He should kindle the fire and after intensifying it he should perform homa after meditating on the desired deity. He shall then perform mahāvyāhṛti homa separately and then collectively with ghee, cooked rice, gingelly seeds or milk pudding. The excellent sādhaka shall perform twentyfive oblations with ghee. After offering homa with mahāvyāhṛti, he shall again offer worship to the deity with sandal pastes etc. Then inviting the deity of the fire to the idol of the pīṭha, he should dismiss it.

93. O vahni of great power, O achiever of holy rites, even when another holy rite befalls me, be gracefully present.

94-97. After the ritualistic dismissal he shall offer ācamanīya to the fire-god. By means of the havis left over, he should offer oblations to the attendants of the deity as mentioned before along with sandal pastes, fragrant flowers and akṣatas "May all Rudras who are the doers of terrific activities, who are the dwellers of dreadful abode, may the Yoginīs of terrible forms, may the overlords of the Gaṇas and others who act as obstacles and who resort to various quarters and their interstices, may all these accept this bali with delightful minds". Thus he shall offer oblations in the eight quarters and perform bhūtabali (oblations to the goblins) again.

98. By means of dhenumudrā he shall make the drinking water change into nectar and offer ācamanīya again into the hand of the deity.

99. After ritualistically dismising the lord stationed in the mūrti, he shall re-unite him there itself. He shall give naivedya (food-offering) to different ucchiṣṭabhojins (those who partake of the leavings of food)

100. The following are the ucchiṣṭabhojins viz. Caṇḍeśa of Maheśvara (Śiva), Vıṣvaksena of Viṣṇu, Caṇḍāṁśu of Taraṇi (sun), Vakratuṇḍa of Gaṇeśa and Caṇḍāli of Śakti.

101. Thereafter, he shall remember the sage etc and perform the mūlaṣaḍaṅga nyāsa. After repeating the japa of the mantra according to his ability he should offer it to the deity.

102. You are protector of the secret of secrets. Accept this japa performed by us. O lord, by your grace, may siddhi (attainment) lying with you be mine.

103-104. Then he should place the arghya turned back and worship it with flowers. Obeisance to you of eight limbs with hands, feet, knees, chest, head, eyes, mind or speech. Obeisance to you having five limbs with the hands, feet, knees, head or speech. In worship both of them are the most distinguished.

105. The knower of mantras should perform obeisance by prostrating like a staff. He should perform circumambulations two for Viṣṇu, one for Soma, seven for the Sun and three for Vighneśvara.

106-109. Then the knower of the mantra should recite hymns etc. with devotion (Then taking water in his palm he should utter beginning with itaḥpūrvam) 'previously' by virtue of my possession of prāṇa (vital energy), buddhi (intellect and the physical body with their attributes, he should state after, during the various conditions of waking, dreaming and deep sleep,whatever has been done by the mind. hands, feet, belly, penis, whatever is remembered, after this he should mention, 'whatever has been uttered, has been done, may that be dedicated entirely to Brahman, then he should say two ṭhas = svāhā. I dedicate myself and whatever is mine to Viṣṇu. The mantra is known to be 'Oṁ tat sat Brahmārpaṇamastu'.

110-117. The mantra beginning with praṇava = om having sixtyfour letters (8×8=64) should be used for surrendering oneself. It behoves you to forgive everything if it is deficient or superfluous due to ignorance, or due to blunder or due to lack of materials. O Īśa, O storehouse of mercy, kindly forgive if anything is done otherwise, or if it is devoid of articles, deficient in any rite or deficient in mantras. O Lord, whatever has been done by me in the states of waking, dreaming and deep sleep may be conducive to my prosperity. It shall be your worship. Those who stumble on the ground, have the ground itself as their support. O Lord, those who offend you have only you as their refuge. I have no other refuge, hence you alone are my refuge.

O Parameśvara, hence you forgive me. Thanks to your merciful nature. Thousands of crimes are being committed by me day and night. O Lord of the worlds, forgive the same considering that I am but your slave. I do not know āvāhana (invocation) neither do I know visarjana (dismissal). O great lord, I do not know your worship as well, you alone are my goal.

After praying thus the knower of the mantras should utter the verse at the end of the mūlamantra.

118. 'O Lord of the universe, the immanent one, go, O go to your supreme abode of which Brahmā and other gods and even Sadāśiva do not have any knowledge'.

119-120. Repeating the above verse he should offer handful of flowers and then by means of saṁhāramudrā,[1] he should place the deity along with its attending deities in the lotus heart by means of suṣumnāpatha.

The wise worshipper should inhale the fragrance of the flower and thus perform the ritualistic dismissal of it.

One should never worship two śaṅkhas, cakras, śilās (śālagrāma), liṅgas, two idols of Vighneśvaras, two of suns and three Śaktis together. It is conducive to misery.

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[1] *Saṁhāramudrā* : Place the left hand down-faced and place the palm of the right hand facing upward. Then attach tightly each finger with the each, i.e. the little with the little, the fore with the fore, the ring with the ring and then transverse the position of the hand i.e. the left comes to the right and vice versa.

121-124. The holy water from the feet of Viṣṇu is auspicious. It wards off premature death and it is the destroyer of all ailments. It reduces all sins. The naivedya (food offering) to the different deities shall be taken by the respective devotees. Śiva's nirmālya (remains of worship), leaves, flowers, fruits or even water should not be partaken of. By the contact of śālagrāma stone everything is rendered pure.

O Nārada, worshipping is said to be of five kinds.

125. They are āturi (pertaining to the sick) sautikī (that of the polluted), trāsī (that of the frightened), sādhanābhāvinī (the articles for the worship are mentally conceived) and daurbodhī (that which is done by ignorant people). Listen to the characteristics of them in their order.

126-129. One who is sick shall not take bath, or perform japa or pūjā. He shall witness other person's worship. Looking at the idol or the disc of the sun he shall bow down or recollecting the mantra he should offer handful of flowers. When sickness is cured he shall take bath. He shall then bow down to and worship his preceptor. He shall then pray as follows : 'By your grace, O lord of the universe, O storehourse of mercy, worthy of being worshipped by the world, let no defect arise in me on account of the break in the pūjā'. He shall show honour to the Brāhmaṇas and propitiate them according to his capacity. Then on receiving their blessings he should worship the lord as before.

130-132. The pūjā called āturi has been recounted. Now the sautikī form is being explained.

Sūtaka is said to be of two forms : One is named jātaka and the other is mṛtaka i.e. due to the nativity of a child and death. The devotee should take his bath and perform sandhyā mentally with concentration. He should worship the deity mentally and make a japa of the mantra. When the period of pollution is over he shall worship the preceptor and the brahmans as before. After securing their blessings he should resume daily rites. This is called sautiki form of worship. The type called trāsi is being explained now.

133-135. When one is afraid of wicked people one worships the lord with whatever form of service one finds available or mentally. This is called trāsī. If there is deficiency of the means of worship in everything, he should worship the lord with flowers, leaves or fruits or worship mentally. This is called sadbhâvanâbhâvinī. O Nārada, now listen to Daurbodhi type of worship.

136. Women, old people, children and ignorant people do this out of ignorance, hence it is called daurbodhī.

137-140. The aspirant should perform pūjā in any of the above ways. One who is devoid of worship of the lord certainly goes to hell. After performing the rites of Vaiśvadeva etc. he should feed the best of brahmins. Afterwards he shall partake of what has been offered unto the lord with his near relatives. He shall rinse his mouth and make his mouth and face pure. Then take a little rest and then listen to the purāṇas, itihāsas etc along with his kinsmen. One who is able to perform the best of alternatives but performs with the substitute he, the wicked-minded person, will get a doubtful result.

CHAPTER SIXTYEIGHT

Gaṇeśa Mantra

Śrī Sanatkumāra said :

1. Henceforth, I shall describe the mantras of Gaṇeśa that bestow all desired objects. O leading brāhmaṇa by propitiating Gaṇeśa the aspirant shall attain worldly pleasures and liberation.

2-5.[1] The immutable, the consort of Viṣṇu, the wife of Śambhu, mīnaketana, smṛti, māṁsa adorned with indu and manu and with the moon in the crest, Gaṇapati in the dative, then at the end vara varada be added, then at the end of sarva one should utter janam, then add me vaśam ānaya bring them all to my control. This mantra ends in vahnipriyā 'svāhā' with twentyeight letters.

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[1] The combination of the *mantra* is as follows :
Oṁ Śrīṁ hrīm klīm glaum
Gaṇapataye Vara Varada sarvajanam
me vaśamānaya svāhā.

Its sage is Gaṇaka, the metre nivṛt Gāyatrī etc. the presiding deity is gaṇeśa. The Bīja is six Śaktis beginning with *a* and the application of it (the mantra) is for the propitiation of Mahāgaṇapati.

6. The excellent sādhaka should place the sage (of the mantra) on the head, the metre on the face, the deity on the heart, the bījas in the private parts and śaktī in the feet.

7. The bīja is possessed of six long vowels which again are to be joined with the bīja, then he the knower of mantras should make the placement of letters in six limbs with the jāti = (namaḥ, svāhā etc.)

8. The mudrās as known to belong to Śiva are to be placed in six of the limbs. He should make the placement (nyāsa) beginning with gāṃ from the feet to the navel and also the region of bhū.

9. From the navel to the throat he should place gīm and others and the bhuva region. The syllable gūṃ etc and the region of svar are to be placed from the throat to the head.

10-11.[1] The vyāpaka nyāsa (the extended one) is to be done with mūlamantra (the principal mantra). This is called bhuvana nyāsa. After uttering the mūlamantra one should utter the mātṛkā then there should be the mūla and namaḥ in place of mātṛkā. Thus he should proceed upto the letter kṣa, then he should make the extended nyāsa with the principal mantra.

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avyaya=om. viṣṇuvanitā=śrīm, śambhustrī=hrīm. mīnaketana=klim, smṛti=ga, māmsa=la. indu=. manu=au, candraśekhara=., Gaṇapati in the dative=*gaṇapataye* vara, varada, *sarvalokam me vaśamānaya, vahnipriyā=svāhā.*

[1] These verses give indication how *Varṇa nyāsa* is to be performed. The direction has been given in Prapañcasāra-saṁgraha, pp. 431. First utter Mahāgaṇapati mantra then put the first syllables of the vowels with bindu, then place the mahāgaṇapati mantra ending with namaḥ. This should be continued upto Kṣa. The method of *Padanyāsa* is as follows. Say Tatpuruṣāya namaḥ. Vidmahe namaḥ, Vakratuṇḍāya namaḥ. dhīmahi namaḥ, tannamaḥ, no namaḥ, dantiḥ namaḥ. pracodayānnamaḥ. These are the eight divisions and the syllebles of the mantra are to be placed in the eight limbs of the body.

12-13. The placement with letters has been mentioned. Now padanyāsa (the placement with pada = words) is being mentioned. The words of the mūlagāyatrī divided into eight portions of syllables containing five, three, five, three, one, one, two and four respectively. (Pañca, tri, vāṇa, vahni, indu, candra, akṣi, nigama) and adding hṛt – namaḥ at the end. They are to be placed on the forehead, in the face, in the neck, in the heart, in the navel, in thighs, on the knees and on the feet. After making the nyāsa he should make the extended one with the mūla.

14-16. He should say—'tatpuruṣāya' and then say at the end of it 'vidmahe'. After the end of the word, 'vakratuṇḍāya' he should say 'dhīmahi'. Then the word tanno dantiḥ, he should utter the word pracodayāt.[1] This is the mūlagāyatrī which bestows all attainments. After performing this, one should meditate thus in his lotus-heart.

17. "I meditate upon the deity who resembles the rising sun, who is the cause of maintenance and dissolution of the world. He is accompanied with Śakti, well-adorned and has lifted up cakra (discus) and tooth (danta)."

18-20. Thus meditating one shall repeat the mantra four hundred and fortyfour thousand times. He should perform the homa rite with eight kinds of articles in the consecrated fire with one tenth of the number repeated. The eight articles are : sugarcane, fried grain, flour, unripe banana flower, the beaten rice, the sesamum seeds, sweetmeats, coconuts and the parched grain. He should worship the Pīṭha beginning with ādhāraśakti and ending with the Paratattva (the supreme truth).

21. He should inscribe a triangle inside two intersecting triangles (ṣaṭkoṇa) and then outside of it he should draw an eight-petalled lotus. Then outside of them he should draw bhūpura and worship Gaṇeśa there.

22-23. Tīvrā, Jvālinī, Nandā, Bhogadā, Kāmarūpiṇī, Ugrā, Tejovatī, Satyā, and the ninth one is Vighnanāśinī. All these are to be worshipped with hṛdaya = namaḥ in the end.

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[1] **The Gaṇeśa Gāyatri is as follows :**
Tatpuruṣāya vidmahe vakratuṇḍāya dhimahi tanno dantiḥ pracodayāt.

This is called Pīṭhamantra and the āsana (seat) should be given.

24-25. Gaṇādhīśa is to be invoked there and be worshipped in the middle carefully. Outside the triangle in the eastern quarters etc, one should worship Śrī and the consort of Śrī, Gaurī and the consort of Gaurī. He shall worship Rati and the consort of Rati, the earth and the boar.

26-28. He should worship them under the bilva, vaṭa, aśvattha and priyaṅgu trees respectively. Ramā has two lotuses in her hands, Hari holds śaṅkha and cakra (conch and discus), Gaurī holds noose and goad, and Hara holds axe and trident. Rati has a lotus in her hand and Kāma holds the flower arrows and the bow. In the tip of her hands the Earth has the awn of barley and grains, the Boar holds the discus and the iron club. In front of the Lord one should worship Vināyaka accompanied by Lakṣmī.

29-31. He should worship Āmoda etc. with their consorts in the six corners. He should worship Āmoda with Siddhi in front. He should worship Pramoda accompanied by Samṛddhi in the south-east corner. In the same way he should worship Sumukha accompanied by Kīrti in the north-east corner. He should worship Durmukha accompanied by Madanāvatī in the West. He should worship vighna accompanied by Madadravā in South-West corner.

32-35. He should worship Vighnakartā with Drāviṇī in the north-west corner. All of them have the noose, goad, mudrā of protection in their hands. They have the lustre resembling the young sun and are adorned with the bees covetous of ichor oozing out of their cheeks. On each side of the ṣaṭkoṇa (two intersecting triangles) the two divine treasures śaṅkha and padma are to be meditated upon along with their śaktis and worshipped as before. In the filaments of the lotus he should worship the six aṅgas (limbs) and on the petals eight mātṛs are to be worshipped. He should worship Indra etc. and the weapons vajra (thunderbolt) etc. in the bhūgṛha (the square outside the cakra). Thus worshipping Vighneśa one should achieve one's cherished desires.

36. The intelligent devotee shall perform attentively the

tarpaṇa rite of Gajāsya (the elephant-faced deity) by means of pure water four hundred and fortyfour times every day.

37-38. He should captivate kings by means of oblations through lotuses, their queens by lilies, one shall captivate the ministers through kumuda (white lilies) flowers and brahmins by means of the auspicious twigs of fig trees. A learned man should captivate kings by means of udumbara twigs : vaiśyas through plakṣa twigs and the castes placed in the last.

39. One obtains prosperity and glory by means of ghee and acquisition of gold by means of honey. Cows are obtained through cow's milk and one shall have all prosperity through curds.

40. The acquisition of cooked food (anna) by means of (Homa) oblation is done with cooked rice. Water is obtained by means of samidh (fuel) of Vetasa reeds. One obtains clothes by performing the sacrifice with the auspicious kusumbha flowers.

41. Henceforth, I shall recount tarpaṇa that are repeated four times and which bestow desired things to everyone. In the beginning he should offer water four times to everyone uttering the mūlamantra.

42-43. He should perform tarpaṇa four times with each of the syllables of the previous mantra, then four times with the mantra ending in svāhā : then propitiating the deity four times with the mūlamantra, he should propitiate the pairs (of deities) in the previous manner. The Śakti accompanied by the lord and the lord accompanied by the Śakti should be propitiated.

44. Thus there will be twentysix pairs. He should perform tarpaṇa by means of seed letters which is the first letter of their respective names.

45-47. Thus it will be four hundred and fortyfour times in aggregate. After doing propitiation of the deity in this way, he should then offer (upacāra) services as before. Then praying for all his cherished desires and paying homage to the deity, the learned devotee should dismiss the lord. He shall begin the vrata thus. On the fourth day, in the dark half of the month of Bhādra, he should be free from lassitude (in performing the Vrata). Beginning with the sunrise till the rising of the moon he should not take his seat on the ground, he should have control over his speech, and attain steadiness of mind.

48. When the moon rises, the mantrī (the worshipper of a mantra) should worship Gaṇanāyaka properly in the manner mentioned before, by means of various offerings of flowers.

49. He should offer to him twentyone modakas (sweet meat). He should repeat mantra one thousand and eight times before him.

50. Then he should offer arghya with camphor, saffron, red flowers and sandal pastes with the mūlamantra adding gaṇapati in the dative in the end.

51. (Idamarghyam kalpayāmi namaḥ) I present this arghya and bow. This is considered to be the mantra for the arghya. After eulogising, bowing down and dismissing (the deity) he should worship the moon again.

52. He should offer arghya four times. Then after worshipping his preceptor, he should give half the number of sweet meats and the arghya to brāhmaṇas.

53-55. Half the number of sweet meats he shall himself partake of. He should avoid sexual intercourse and should have control over his senses. One who performs this vrata properly for a year, attains sons, grandsons, happiness, wealth and health. If he is unable to perform vrata (the pious observance) beginning from sunrise, the knower of the mantra should perform it from the sunset till the rising of the moon according to procedure given before. Even if he performs thus, he would certainly attain fruits as stated before.

56-58. The idol of Gaṇeśa is to be made of ivory, or of a margosa tree (branch) broken by a monkey or an elephant or of a white arka plant. After instilling prāṇa in it and invoking Gaṇeśa there and worshipping him properly when the moon is in eclipse, he should touch it without taking any food and should carry it in the śikhā (the sacred hair on the hair). Thereby he shall be victorious in gambling, battles and legal disputes.

59-60.[1] Bījam (gam) Varāha (ha) adorned with bindu (m) then k and l adorned with Manu (au) and bindu, smṛti (ga) māṁsa (la) attached with manu (au) and bindu, then one should utter Karṇa (a), Ucchiṣṭagaṇe, baka (ś) with a long vowel (i.e. â) then pavana (ya), then utter mahā Yakṣâya unto the great Yakṣa this bali (offering) is presented. This mantra is intended for presenting an offering which serves the purpose of attaining all desired ends.

61-62. Praṇava = om, then bhuvaneśvarī = hrīm, then after the deitie's own bīja = gam the nine-syllabled mantra. will come which is hasti piśācī likhe and agnisundarī = Svāhā This nine-syllabled one which has just been mentioned is the bestower of all siddhis to those who worship (it). With all the letters of the mantra he should make six ancillary parts.[2]

63. O Nārada, everything else is similar to the previous mantra. Henceforth, I shall duly recount the mantra of the excellent Vakratuṇḍa.

64. Toya = va, Vidhi = k, attached with Vahni = ra, Hari is equipped ith Karṇa = t u; indu = ., dīrghadâraka = ḍâya. This six-syllabled mantra ends with Varman = hum.[3] (The whole mantra comes to this : Vakratuṇḍāya hum).

65. Bhārgava is its sage, the metre is anuṣṭup, the lord is Gaṇādhipa. (He who) is called Vakratuṇḍa is the = Bīja (the seed), Vam is Śakti and Kavaca (coat of mail).

66-69. With the syllables of the Mantra stationed between târa = Om and hṛt = namaḥ and bedecked with candra = . He shall make the syllables of the Mantras for the six limbs. He should fix the syllables of the mantra in the middle of the eyebrows, in the neck, in the heart, in the navel, the penis and in feet. After the nyâsa rite he shall perform the Vyâpaka rite with the whole mantra. One should worship the elephant-faced lord whose lustre is like that of the rising sun, who holds the noose, goad, the gestures of offering boons and assurance and whose ornaments and garments are red. Thus meditating he should perform japa of the mantra for twelve lakhs of times. By eight kinds of articles he should perform homa one tenth of the number of japa. He should worship the lord along with Tīvrā etc. in the pedestal. He should conceive of the idol with the root Mantra. After invoking the Lord in it, he should worship him there.

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[1] These two verses give the Bali mantra thus :
Gaṁ haṁ klauṁ glauṁ ucchiṣṭa-gaṇeśâya mahâyakṣâyâyam baliḥ.

[2] The combination of the mantra will be as follows :
Oṁ hrīṁ gaṁ hastipiśâcilikhe svâhâ.

[3] It gives the mantra thus : Vakratuṇḍâya hum.

70-73. In the six corners the six aṅgas (limbs) and in the (eight) petals the Śaktis shall be worshipped. One should worship Vidyā (learning), Vidhātrī (the dispenser of destinies). Bhogadā (the bestower of worldly enjoyment) Vipraghātinī (the annihiletrix), Nidhipradīpā (one who has the treasure-trove as the light), Pāpaghnī (the destroyer of sins), Puṇyā (meritorious goddess), then in the end Śaśīprabhā (having the lustre of the moon). At the tips of the petals Vakratuṇḍa, Ekadaṁṣṭra, Mahodara, Gajāsya, Lambodara, Vikaṭa, Vighnarāṭ, Dhūmravarṇa (are worshipped).

Outside, he shall worship lords of the worlds equipped with weapons. Thus performing worship of Gaṇanāyaka along with his five āvaraṇa deities, one shall achieve all desirable things by the grace of Vakratuṇḍa.

74-75. The celibate shall obtain the mantra from the teacher along with dīkṣā (initiation) and saṁskāra (consecration). He shall pertake of only haviṣya, be truthful in speech, should have control over his senses. He should perform japa for twelve thousand times along with the homas for six months. Then he can withstand poverty and becomes comparable to Kuvera.

76. Beginning with the fourth day (of the lunar fortnight) to the end of the other caturthī (the fourth day) he should respectfully complete japa for ten thousand times. By performing homa for hundred and eight times everyday he shall attain benefit as before.

77. In both the halves of the lunar months the repeator of the mantras shall perform hundred Homas with apūpas (sweet pies) on the caturthī day. Within a year he shall attain the highest prosperity.

78. One shall perform worship of the Lord, in accordance with the injunctions on the aṅgāraka caturthī when a

Tuesday falls on the Caturthī day) and performs homa with havis. He shall make milkpudding as naivedya (food offering).

79-80. Thereafter, the intelligent devotee shall duly worship and feed the preceptor. He shall perform Homa in the fire for a thousand times by means of offerings dedicated. By doing thus for a year he shall attain great glory and prosperity.

Henceforth, I shall recount another means (of attaining glory) with a desire for the welfare of the world.

81-84. The intelligent devotee shall worship Gaṇeśa with the offerings of beaten rice, milk-pudding, sweet pies, other sweets and fruits. Then repeating the mantras he shall take turmeric, sea salt, orris root weighing half a niṣka or still half of it. (A niṣka = 16 māṣas). He shall purify them and grind them into powder. Keeping powder in the palm of his hand he shall repeat the mantra. He shall drop powder in Cow's urine. Then charging them with the mantra thousand times, the wise devotee should make the lady who has just bathed after menstruation and has become pure and put on beautiful white clothes, to drink the medicine just before the deity. Even a barren woman will give birth to a son endowed with good marks.

85-87. Henceforth, I shall mention a wonderful secret. One shall strenuously smear a plot of ground extending to gocarman (i.e. 150 hastas in length and 150 hastas in breadth). He should strew grains over there and place a jar over it. The jar should be filled with pure water. As auspicious new platter shall be placed over the jar, the platter should be filled with ghee made of tawny cow's milk. A nice wick shall be lighted therein with six-syllabled and eight-syllabled mantras.

88. He should invoke the Lord in the lamp and worship him with sandal pastes, flowers etc. The wise devotee shall also worship a virgin or a bachelor who has taken his (her) bath.

89. The bachelor or the virgin should be placed in front of the lamp. Then meditating the lord in the lamp thus placed he should repeat the mantra and look to it as if he was Gaṇeśvara himself who had taken the form of a brahmin.

90. Then, the virgin or the bachelor will be able to answer any question concerning riches, things lost or any matter of the future.

91. If one adds hṛt = namaḥ to the six syllabled mantra it becomes eight-syllabled one. O Celestial sage, there are other Mantras in the Tantra of Gaṇeśa.

92. What is it in the three worlds that cannot be achieved by Sādhakas ? One cannot see anything that cannot be achieved by means of twentyeight syllabled mantra or nine syllabled mantra.

93. Thus the procedure of the mantras of Gaṇeśa has been recounted to you. Do not mention this to the knaves or cheats or anyone other than disciples.

94. He who worships Lord Gaṇeśa, the bestower of everything, shall attain all pleasures here and in the end will attain salvation.

CHAPTER SIXTYNINE

The procedure of repeating the mantras

Sanat Kumāra said :

1. Henceforth, I shall mention the procedure of repetition of the Mantras of the sun god whose physical body is the Veda, on the propitiation whereof, one shall attain things wished for on the earth.

2-6.[1] (Mantra) Tāra = Om, = Medhā = gha attached with recikā = r, rati = ṇa joined with netra = i, that is joined with visarga = :, bhṛgu = sa endowed with vāmakarṇa = u and marut = ya which has become āsana = seat of Vahni = ra, the rest is āditya. (Oṁ ghṛṇiḥ Sūrya āditya is the mantra). This is the mantra which is the bestower of worldly pleasure and salvation. The sage of the mantra is Devabhāga, the metre is Gāyatrī and the deity is the Sun. The bīja is māyā = hrīm, the Śakti is ramā Śrīm. The utility of it is what is seen and what is unseen. Sattva in the dative is said to be hṛdaya = namaḥ, Brahmā in the dative is said to be dviṭh = svāhā, in the śikhā = vasaṭ, viṣṇu in the dative (should be uttered), Varma = hum is said to be Rudra in the dative, agni in the dative, netra = vauṣaṭ (should be said) afterwards, Sattva in the dative is said with astra = phaṭ. Tejo Jvālāmaṇi hum phaṭ svāhā is the series of the mantra. Then again placing the six-syllabled mantra within hrīm and śrīṁ he should make the nyāsa of six limbs.

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[1] The mantra of Sūrya runs thus
Oṁ ghṛṇiḥ sūrya ādityaḥ.

7-8. He should perform nyāsa[1] (fixation) in the head, heart, in the belly and in the back by means of their names ending in the dative case. Thereafter he shall fix Āditya, Ravi, Bhānu, Bhāskara and Sūrya on the head, in the face, in the heart in the rectum and in the feet. He shall fix five short vowels = (o,e,u,i,a) beginning with Sadya = Oṁ using (the words) in the dative case. They will end in hṛdaya = namaḥ (om ādityāya namaḥ etc.)

9. He shall fix eight syllables beginning with tāra (oṁ) etc. placing them between hrīṁ and śrīṁ on the head, face, neck, chest, belly, navel, penis and rectum.

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[1] These verses give the method of fixation in the following manner :

Satyāya tejojvālāmani hum phaṭ svāhā, hṛdayāya namaḥ; Brahmaṇe tejojvālāmaṇi hum phaṭ svāhā, śirase svāhā; Viṣṇave tejojvālāmaṇi hum phaṭ svāhā, śikhāyai vasaṭ; Rudrāya tejojvālāmaṇi Kavacāya hum phaṭ svāh hum; Agnaye tejojvālāmaṇi hum phaṭ svāhā netratrayāya vauṣat, Sarvāya tejojvālamani hum phaṭ svāhā, Karatalapṛṣṭhābhyām astrāya phaṭ. The nyāsa rite in the fingers is performed in the similar way. Then again the fixation is done by adding hrim in the beginning and śrim in the end. According to some scholars the mantra of Sūrya begins with Om hrim and ends with śrim and to others it begins with Om śrim and ends with hrim.

[2] The verse gives the direction of the nyāsa. We have a clear conception of the method from Rāghava Bhaṭṭa's commentary on Śāradā Tilaka, p. 582. He states thus : Om Ādityāya namaḥ, om Ravaye namaḥ, om bhānave namaḥ, om bhāskarāya namaḥ, om sūryāya namaḥ.

[3] These verses give the method of Maṇḍalanyāsa which is as follows; Oṁ hrim tejojvālāmaṇi hum phaṭ svāha candramaṇḍalāya śrim. Om hrim

10. He shall perform nyāsa of the sphere of the moon beginning on the head and ending with the neck with vowels followed by bindu and the word, the disc of the moon in the dative, while doing this he should meditate on the moon.

11. All the sparśas, i.e. the consonants (beginning with ka and ending with ma) added with bindu should be uttered. Then he should utter the disc of the sun in the dative and then meditating on the sun pradyotana (the lustrous one) he should fix them (the letters) beginning with the neck and ending with navel.

12-15. Then uttering ya etc. with bindu one shall fix them from the navel to feet along with the disc of the fire in the dative. While doing this he should meditate on fire. This is called maṇḍalanyāsa (the placement of the disc) which is the giver of great brilliance. The excellent sādhaka shall fix the disc of the moon in the dative preceded by the letters beginning with *a* and ending with that and followed by namaḥ in the end. (aṁ somamaṇḍalāya namaḥ). They should be fixed beginning from the head and ending with the heart. The letters from da to Kṣa and the disc of fire ending in the dative case should be fixed with good concentration to the places beginning with the heart and ending with feet. This nyāsa (fixation) is of the nature of fire and moon and is the bestower of all siddhis.

16. One shall perform the nyāsa rite of the syllables of the alphabets ending in jaya = m with bindu and should utter puruṣātmane namaḥ. He will do the vyāpaka nyāsa finally. This is called haṁsanyāsa.

17-18. He shall fix eight vowels twice and then five other consonants and then five consonants. In this order he shall use all letters. He shall fix nine planets beginning with the sun. He shall fix them respectively in the ādhāra = mūlādhāra (rectum), penis, navel, heart, and throat, in the orifice of the mouth, in the middle of the eye-brows on the forehead and in the Brahmarandhra (the cerebral orifice).

tejojvālāmaṇi hum phaṭ, bhāskaramaṇḍalāya śrim, Om hrim tejojvālāmaṇi vahnimaṇḍalāya śrim. But regarding the nyāsa there is difference of opinion.

19. He shall again perform the three nyāsas, viz the haṁsa, agnīsoma and maṇḍalatraya (the three spheres). With the mūlamantra he shall perform the vyāpaka rite.

20-21. After performing nyāsa, one shall meditate on the sun in his lotus-like heart. The sun is conceived as holding two lotuses and the gestures of gifts (dāna) and assurance (abhaya) with his hands. He wears ear-rings, bracelets, on the upper arms and necklaces. His physical body is made of trayī (the three vedas. After meditating thus the repeater of the mantra shall perform japa eight hundred thousand times.

22-23. To the one-tenth of the number of japa, he shall duly perform homa in the fire with red lotuses or gingelly seeds. At the outset he should worship pīṭha where there is the location of dharma etc. Then he should worship (in four corners) the Śaktis named Prabhūtā, Vimalā, Sārā and Samārādhyā, then Paramamukhā in the middle and end the disc of the sun.

24-27. After worshipping the disc of the moon and the fire he should worship the disc of the sun. The śaktis associated with the Pīṭha are dīptā (illuminated), sūksmā (suble), jayā (victorious), bhadrā (gentle), Vibhūti (prosperity), vimalā (devoid of impurities), amoghā (non-futile), vidyutā (lightning) sarvatomukhī (facing all round). Excepting the three short vowels (a,i,u) and the neuter ṛ,ṝ,ḷ,ḹ all the vowels possessed of fire – rā and indu – m, are the bījas of the śaktis (i.e., ram, rim, rum, rem, raim, rom, raum, ram, raḥ). The śaktis preceded by by these bījas (seeds) are to be worshipped. The seat should be worshipped with the pīṭhamantra beginning with tāra – om. It is of the nature of Brahmā, Viṣṇu, and Śiva which are joined with saura in the dative and ending with Yogapīṭhātmane the pīṭha is of the nature of yoga, then he should utter hṛdaya – namaḥ.

28. Dhruva – om, viyut – ha with bindu, kham, Khakholkāya hrt – namaḥ is the mantra. To this nine-syllabled mantra the learned worshipper should objectify the form of the deity.

29. One should worship the cosmic witness of the worlds after duly invoking him in the conceived form. Thereafter, he should worship six limbs and in the quarters he should worship eight limbs.

30. After worshipping Āditya in the middle and Ravi, Bhānu, Bhāskara and Sūrya in the four quarters with sadya = om and with these four short vowels.

31. The śaktis are to be worshipped in the intermediate quarters with the first letters of their respective names. They are Uṣā, Prajñā, Prabhā and Sandhyā. Then he should worship Brahmā etc,

32-33. Aruṇa should be worshipped in the front. So also Soma, Guru (Jupiter), Bhṛgu (Venus) should be worshipped. Aryamā and others are to be worshipped in the quarters. As before he should worship Mars, Rāhu and Ketu in the corners. The intelligent devotee shall worship Indra and others as well as Vajra (thunderbolt) etc as before.

34. Thus worshipping the sun favourably disposed to the devotees, he shall, with full concentration, offer arghya to the sun-god every day.

35. Sitting on a good ground he shall perform the prāṇāyāma and after doing nyāsa as stated before, he worship the pīṭha of the Sun as before, he should make a maṇḍala (mystic diagram) of the Sun and worship the pīṭha of the Sun as before.

36-37. After meditating on the sun, he should offer divine and mental services. He should a place beautiful copper vessel that can hold a prastha measure of water on the mystic diagram drawn by red sandal paste and fill it with water while he should repeat the alphabets in the reverse order (from kṣa to a) and mūla mantra.

38-39. The water should be conceived as emerging from the Sun's disc like the ocean of nectar. He should put saffron, yellow pigment, black mustard, sandal and red-sandal, Kara-vīra, japa (chinese rose), kuśa grains of Sāli and Śāmyāka rice. He should put gingelly seeds, bamboo shoots and barley grains also in the water.

40. After invoking the sun with his ancillaries and the surrounding deities, he should worship him as before, by means of sandal pastes, flowers, incense, lamps, food offerings (naivedya) etc in accordance with the prescribed rules.

41. After performing prāṇāyāma three times he should do

aṅganyāsa as before. He shall write Śuddhabīja = Vam in his right hand by means of sandal paste.

42-45. With that (i.e. with the hand) he shall cover the arghya vessel and repeat the mantra with singleness of mind for one hundred and eight times. He shall worship the sun again. Then lifting the arghya vessel with both the hands he should kneel on the ground and raise the vessel up to the head. Then he should fix his vision on the sun in the sky along with his surrounding deities. Then worshipping the sun mentally again he should repeat the mūlamantra intellectually conceiving himself as one with him. Then meditating the sun in the maṇḍala drawn by red sandal paste, he should offer arghya. Then offering handful of flowers he should repeat the mantra hundred and eight times.

46-47. Everyday or on Sunday he shall offer arghya to vivasvān. Being thus propitiated, the Sun bestows riches, fame and happiness on him. He grants sons, nay, everything that is desired. This is called arghyadāna (the offering of arghya). It increases span of life and health.

48. It is the bestower of wealth, grains, animals, welfare, landed property, friends and womenfolk. It yields splendour, virility, fame, glory, learning, riches and worldly pleasures.

49. One who is devoted to the propitiation of Gāyatrī, one who is devoutly engaged in worshipping Sandhyā (dusk and dawn prayer), a brahmin who regularly repeats this mantra in this way, never falls into misery.

50-52. After worshipping (the deity) in this manner, the nirmālya (the remains of an offering to the deity) should be handed over to Vikartana. The bīja called Mārtaṇḍa Bhairava fascinates the three worlds (runs like this): Viyat = ha, vahni = ra, marut = va, sadyānta = au, arghīśa = ū is attached with bindu. If this bija is enclosed with bimba bīja = thrīm, it bestows all desired objects.

Everything should be known as before, by the learned man. The mantra of the moon runs thus: bhṛgu = sa, jala = va endowed with bindu = and manu = au, then soma in the dative and ends with hṛdaya = namaḥ.

53. This king of mantras consists of six syllables. Its

sage is considered to be Bhṛgu, the metre is paṅkti and the deity is known to be Soma.

54. The first (i.e. svaum) is the bīja, namaḥ is the śakti. The purpose is for the acquisition of everything. One shall perform the rite of ṣaḍaṅga nyāsa by means of six long vowels adding to the bīja.

55. One shall make meditation on the moon whose face is like that of the full moon, whose lustre is that of the crystal, whose face shines with the dark forelocks, who holds the desired Kumuda (lily) and who wears a necklace of pearls.

56. One shall repeat the mantra for six hundred thousand times (ṛtulakṣa). To a tenth of it (i.e. sixty thousands) he shall perform homa with milk-pudding and ghee. This should be done after one has ended the worshipping of the moon in the pedestal.

57. By the mūlamantra one should conceive the deity there and should worship the moon in the proper procedure. The ancillary worship aṅgapūjā should be performed in the filament of the lotus and in the petals the following śaktis should be worshipped.

58. The śaktis are Rohiṇī, Kṛttikā, Revatī and Bharaṇī, then again Rātridā, Ārdrā, Jyotsnā (moon light), Kalā (digit) that has the lustre similar to that of the necklace (i.e. white).

59. All of them are auspicious. They wear white garlands and clothes spotlessly. They are bedecked in pearl necklace. They are endowed with heavy bosoms. They are fair and possessed of folded hands.

60. All of them are drawn towards their lover mentally. They are slow in conquetry due to intoxication of passion. These lotus-eyed ones with faces resembling the full moon are to be worshipped.

61-62. The eight planets beginning with the sun are to be worshipped at the tips of the petals. The sun, the son of the earth (i.e. Mars), Budha (Mercury), the Saturn, the preceptor of the gods (i.e. Jupiter), Rāhu, Venus and Ketu are to be worshipped at the tips of the petals. They are of these colours respectively: red, pink, white, blue, yellow, smoke-coloured, white and black.

63. They have placed their left hands on their thighs. With their right hands they show the gestures of fearlessness. The intelligent devotee shall worship the guardians of the worlds and their weapons outside it (i.e. the lotus).

64. The Mantra, thus propitiated, will grant desires of one's soul.

One should keep fast on the full-moon day and offer the arghya when the moon appears.

65-68. He shall make three mystical diagrams on the ground extending from east to west. Sitting on the lower diagram, he shall place the articles of rituals in the middle one. He shall worship Soma in the third diagram with lotuses drawn properly. But this should be done after completing the worship of the pedestal. The knower of mantra should place a silver vessel, in front. Then filling it with sweet-smelling cow milk and touching it, he should repeat the mantra for one hundred and eight times. Then the knower of the mantra should offer arghya to the moon for attaining siddhis by means of Vidyāmantra.

69. According to this procedure he should perform the rite every month with alertness. Within a year the man attains the desired objects in the earth.

70. (Vidyāmantra) One should utter first Vidye Vidyāmālini, then utter candriṇi, candramukhi, the vidyā-mantra is said to end with dviṭha. The whole mantra runs thus: Vidye vidyāmālini candriṇi candramukhi svāhā.

71. He who thus repeats steadily the mantra of the lord of lilies (i.e. the moon) before long achieves wealth, grains, sons, grandsons and good fortune.

72-73. Henceforth, I shall recount the mantra of Aṅgāraka (Mars). It bestows wealth and sons (the mantra runs thus) Tāra = om, vyoma = ha joined with dīrgha = ā and indu = ., this (ha) again is equipped with indu = ., sānta = sa attached with (vi) sarga = :, caṇḍīśau = dual kha attached with bindu = ., and Visarga = : respectively (the whole mantra is: Om hāṁ haṁ aḥ khaṁ khaḥ).

This great mantra of Maṅgala (Mars), consisting of six syllables, is the bestower of every desire.

74. The sage is Virūpākṣa, the metre is Gāyatrī and the deity is Kuja. After performing the aṅganyāsa rite with the six syllables of the mantra one should meditate on the son of the earth (i.e. Mars).

75. One should meditate the son of the earth seated on a ram bearing red garments and limbs and holding the trident, sword, club and gesture of granting boons by means of his hands. He is born of the sweat of Īśāna.

76. He should repeat the mantra nine hundred thousand times. By the tenth portion (of the mantra repeated) he should perform homas into the fire with the fuel born of Khadira (catechu) tree. He shall worship Kuja (Mars) in the pedestal of Śiva.

77-80. After propitiating the aṅgas first, he should worship the twentyone forms of Aṅgāraka in twentyone squares. The following are the twentyone forms of the son of the earth: Maṅgala, Bhūmiputra (son of earth), Ṛṇahartā (remover of debts), Dharmaprada (bestower of wealth), sthirāsana (having a steady seat), Mahākāya (of huge body), Sarvakarmarodhaka (obstructor of all rites), Lohita (red one), Sāmagānām kṛpākara, (merciful unto the singers of Sāman), Dharmātmaja (son of earth), Bhauma the son of earth), Bhūmida (bestower of lands), Bhūminandana (son of earth), Aṅgāraka (Mars), Mahisūnu (son of earth) Sarvarogāpahāraka (remover of ailments), Vṛṣṭikartā (the cause of rains), Vṛṣṭihartā (remover of rain), Sarvakāryārthasidhida (bestower of fulfulment of all tasks).

81. The repeater of mantras shall worship Maṅgala and others in order as they are seated in their respective places. He shall also worship Indra and others with Vajra etc. Thus the mantra becomes effective.

82. A fawn-eyed lady, desirous of a son, shall observe the rite pertaining to Mars). The commencement of the vrata in the month of Mārgaśira (Nov-Dec) or Vaiśākha (April-May) is specially recommended.

83. She shall get up at the rise of Aruṇa (i.e. before dawn). After completing necessary activities she must cleanse her teeth

with apāmārga twigs (the plant Achyranthes Aspera) with control of speech.

84. After the bath she shall wear red clothes and red garlands of flowers. She shall smear herself with red unguents. The food offerings and other requisites shall also be of red colour and should keep them ready.

85. She shall invite qualified brahmins and worship the Mars in accordance with his permission. She shall sit on a red seat on the ground smeared with cowdung of a red cow.

86. After sipping the water thrice and remembering the place and time she shall utter the desired object. She shall perform the nyāsa rite of the names of the Mars in her own limbs.

87. The chaste lady shall make a nyāsa (fixation) of Sāmagānāṁ kṛpākara in the face. Dharātmaja in the nostrils, Kuja in the eyes, Bhauma on the forehead.

88. She shall fix Bhūmida in the middle of the eyebrows, Bhūminandana on the head, Angāraka in the tuft of hair, Mahīsuta all over the body.

89. She shall fix them Sarvarogāpahāraka in both the arms and the wise one then fix vṛṣṭikartā in places beginning with the head and ending with the feet.

90. She shall fix vṛṣṭikartā in the places beginning from the feet and ending with the head. Then she shall fix in the end in all quarters *Sarvakāryārthasiddha*.

91. After quickly fixing the son of the earth, thus in the navel, heart, head and the face, in one's own body, she shall, as before, meditate on Dharātmaja (son of earth).

92-95. Then after worshipping with mental offerings, she shall place arghya. She shall get a triangle inscribed in a copper-plate and within it twenty one squares drawn. She shall invoke Aṅgāraka there and worship him with red flowers etc. After worshipping the ancillary deities first she should worship Maṅgala and others in the twentyone squares. After worshipping Cakra, Āra and Bhūmija in three corners of the triangle she should worship again Indra and others and Vajra etc outside of it. After offering the incense and the lamp she should offer cooked food of wheat as naivedya.

96. She shall fill a copper vessel with pure water and put red sandal, red flowers, fruits and rice grains therein. She shall then offer the arghya to Maṅgala reciting the following couple of mantras.

97-98. O son of earth of great splendour, O lord of the sweat of the pināka-bearing lord (Śiva), seeking a son I have sought refuge in you. Accept the arghya, obeisance to you. O lord resembling the red coral and the japā flower (China rose), O son of Mahī, O highly blessed one, accept this arghya. Obeisance to you.

99. The twentyone names mentioned above should be used in the dative case ending with namaḥ and beginning with tāra = Om and then she should bow down. The circumambulations are of the same number.

100. She should say : I bow down to Maṅgala who was born of the womb of the earth, whose lustre is like that of the cluster of lightning, who is a bachelor and who holds a sword in his hand.

101. With charcoal of Khadira she shall make three lines. Then with concentration of mind she shall wipe them off with her left foot while repeating the following two mantras.

102. For the removal of misery and ill-fortune, for the sake of obtaining a male child, I am wiping off the three-marked lines by means of my left foot.

103. In order to do away with indebtedness, for the achievements of desired object of my heart, I am wiping off the three black lines originating from the three births.

104. Then taking flowers in her hand she should eulogise the son of Dharaṇī (earth) while meditating on his lotus feet for the achievement of Pūjā with all its ancillaries.

105-112. Obeisance to you, the remover of debts and the destroyer of misery and penury. O son of earth, be of perpetual bestower of good fortune and happiness on me. O lord, you resemble molten gold, your lustre is similar to that of the mid-day sun, you bestow happiness, good fortune and destroy indebtedness and poverty. O lord, you are the cause of all happiness. O king of planets. obeisance be to you. O lord of

Devas, be graceful to us. O lord, you are the receptacle of all goodness. Devas, Dānavas, Gandharvas, Yakṣas, Rākṣasas and serpents attain welfare and obtain the fulfilment of desire (by your grace). Obeisance to that son of earth by propitiating whom the people in the world obtain happiness. Obeisance to that son of earth who bestows misery on people when it is in retrograde motion and who bestows happiness and good fortune on being worshipped. Obeisance to you, O Maṅgala, you shine in the sky, you are the cause of welfare and of riches and progeny. O Bhauma, be pleased with me, O Maṅgala, bestower of auspiciousness, O Rudra incarnate, O ram-vehicled lord, give sons, riches and fame.

113. After eulogising thus and bowing to him she shall dismiss the son of earth. After giving gifts in accordance with her capacity she shall receive blessing of the brahmins.

114-115. After giving fees to the preceptor she shall partake of the naivedya offerings given to the deity. She shall observe these rites every Tuesday for a year. After performing homa with sesame seeds she shall feed fifty brahmins.

116. She shall give away a gold image of Bhauma (Mars) to the preceptor. She should worship (Mars) in a jar placed on the mystic diagram for achieving the fortune of getting a son.

117. A woman who is devoted to the ritualistic vow like this shall obtain fortunate sons. A man should perform this vrata for the removal of indebtedness and the acquisition of wealth.

118-120. A brahmin should repeat the Vedic mantra of Agnirmūrdhā etc. For the completion of worship I shall recount the Gāyatrī of Aṅgāraka. At the end of the word Aṅgārakāya (to Mars) one should utter Vidmahe (we know). At the end of syllables Śaktihastāya (to one who has śakti in his hand) one should utter Dhīmahi (we meditate). Thereafter he shall utter the syllables Pracodayāt also (the Mars should guide us). This is the Gāyatrī of Mars. It bestows all desires upon those who repeat it.

121-122. This is the mode of worship of Bhauma. Henceforth, the mantra of Budha is mentioned. The end of the (syllable) pha = ba united with indu = ., Karṇa = u, then budha with ṅe = in the dative case and in the end it end in hṛt = namaḥ. (the mantra runs thus : Bum Budhāya namaḥ.) This is the mantra of Budha consisting of six syllables (rasārṇā). Brahma is known to be its sage. The metre is paṅkti and the deity is Budha, the bestower of all desired things on men.

123-125. The first syllable (i.e. bum) is the bīja, namaḥ is the śakti. The application of it is for attaining everything. (He shall meditate upon Budha thus :) I salute Budha with great devotion, who is adorned with yellow garments and ornaments. His left hand is placed over his knee and the right hand shows the gesture of assurance. After meditating thus he shall repeat the mantra ten thousand times after keeping his senses controlled. With one tenth of it (the repeated mantra) he shall perform homa with ghee. He shall worship in the pedestal mentioned before. He shall worship Budha along with aṅgas (ancillaries), Mātṛs (mothers), Dikpālas (guardians of the quarters and their weapons).

126. When the mantra becomes ripe in this way, the repeater of the mantra shall achieve his desires. Everyday he shall repeat the mantra a thousand times and continue it for ten days.

127. There is no doubt that his affliction arising from the planet will soon disappear. The procedure for the propitiation of Budha has been recounted. Now listen to the mode how Jupiter should be propitiated.

128-129. The mantra of Jupiter : The word Bṛhaspati is used in the dative case preceded by its initial letter ba along with indu and agha = ṛ (i.e. Bṛm). It ends in namaḥ. The mantra consists of eight syllables. Bṛṁ Bṛhaspataye namaḥ The sage of it is Brahmā, the metre is anuṣṭup, the deity is the preceptor (of gods) and the bīja is the first syllable (i.e. bṛm hṛt = namaḥ is the Śakti. The nyāsa rite should be performed with a long vowel with the pair of fire (ra and indu = m.

130-131. He shall remember the preceptor of gods thus : He has placed his left hand on the heap of jewels, with his right hand he is scattering them. He is bedecked in yellow flowers, ornaments, unguents and garments. He is the storehouse of vidyās. He has golden lustre. The mantra should be repeated hundred thousand times. With one tenth (of the mantra repeated) he should perform homa either with ghee or cooked food.

132-133. He shall worship the deity in the pedestal of dharma, along with the ancillaries, guardians of the quarters and their weapons. When the mantra is ripe in this way, the repeater of the mantra shall achieve his desire.

134. By performing homa for three days with the niśā flowers soaked in ghee for two thousand times, the repeater of the mantra attains clothes and lands soon.

135-136. The mode of propitiation of Jupiter has been recounted. Now, listen to that of Śukra (Venus). The mantra of Śukra runs thus: Give unto me the cloth, Śukrāya i.e. Śukra in the dative case, which ends with ṭhadvaya = svāhā and begins with dhruva = om. This mantra consists of eleven syllables. Brahmā is its sage, the metre is virāṭ, the deity is the proceptor of Daityas, the bīja is Dhruva = Om and the Śakti is Vasupriyā.

137-138. The six saḍaṅga nyāsa shall be performed with one, two, one, two, three and two syllables of the mantra. The intelligent devotee shall meditate on Śukra who has white garments, unguents and ornaments, who hands over wealth by means of his left hand and shows the gesture of teaching by means of his right hand. He shall repeat the mantra ten thousand times and perform homa a thousand times with ghee.

139. He shall worship the deity in the pedestal of dharma etc. with the ancillaries, Indra and others and their ornaments. On Friday, he shall perform homa with white flowers and sweet scents. He who performs this twentyone times obtains silk garments, and jewels. All these mantras are to be preserved as secrets. They should not be given to anybody. They may be given to a devoted disciple or one's own son.

CHAPTER SEVENTY

The japa of Mahāviṣṇu

1. Henceforth, I shall recount the mantras of Mahāviṣṇu. These mantras are very rare in the world. On receiving them human beings attain their desired object.

2. By the mere utterance of these mantras, hosts of sins get dissolved. It is on knowing these that Brahmā and other become competent to create the universe.

3-4. The word Nārāyaṇa[1] should be used in the dative case (i.e. Nārāyaṇāya) preceded by tāra (om) and hṛt (namaḥ). (the combination is, 'Om namo nārāyaṇāya'). This is the eight-syllabled mantra. The sage to be mastered is Nārāyaṇa. Gāyatrī is its metre, the immutable (Lord) Viṣṇu is the deity. Om is the bīja, so also yaṁ is śakti. Its application is aimed at the acquisition of everything.

5-7. The word kruddholkāya is followed by hṛdaya (kruddholkāya namaḥ). Maholkāya is the head, vīrolkāya is the tuft of hair, Dyulkāya is known as Kavaca. Maholkāya is the astra. The nyāsa (fixation) on five limbs is done thus : Kruddholkāya hṛdayāya namaḥ, Maholkāya śirase svāhā, Vīrolkāya śikhāyai vaṣaṭ, Dyulkāya Kavacāya hum, Sahasrolkāya astrāya phaṭ.) Again one shall perform (the ṣaḍaṅga nyāsa rite) by means of six syllables from the mantra (oṁ hṛdayāya namaḥ naṁ śirase svāhā. Om śikhāyai vauṣaṭ, nām kavacāya hum, rām netratrayāya vauṣaṭ, yam astrāya phaṭ). With the two remaining syllables (i.e, na and ya) one shall fix in the belly and on the back. Thereafter he shall perform the rite of digbandha (arresting the quarters) by means of the mantra of Sudarśana.[2]

8. Tāra = om, then the word namaḥ, then he shall utter the word Sudarśana in the dative case. Then 'astrāya phaṭ' is uttered. Thus the twelve-syllabled mantra has been recounted.

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[1] This verse gives the *mantra* of Nārāyaṇa thus
Om namo Nārāyaṇāya.

[2] It gives the *mantra* of *Sudarśana* thus :
Om namaḥ Śudarśanāya astrāya phaṭ.

9-14. I shall recount the nyāsa rite called Vibhūti Pañjara (cage of prosperity). It consists of ten repetitions. One shall fix the syllables of mūlamantra in one's body, in the ādhāra (the base), in the heart and in the face, then in the roots of hands and feet and in the nose. Thus the first repetition is mentioned. The second repetition (of nyāsa) is performed in the throat, in the navel, in the heart, in the breast, in the sides and in the back. The third repetition of nyāsa is performed in the head, face, eyes, ears and nostrils. The fourth repetition should be done in the joints of fingers (excluding the thumb and the toe) of hands and feet taking four at a time. Thereafter one shall fix the seven constituents of the body, prāṇas (vital breath) and the heart. The intelligent devotee shall fix syllables of the mantra one by one and in order. He shall make a fixation of the four syllables of the mantra in the heart, in the shoulders, in the thighs and the feet. He shall fix the remaining ones in the discus, in the conch, in the iron club, in the lotus and in the feet with their respective mudrās (gestures). This is the most excellent of all nyāsas. It is called Vibhūti pañjara.

15. One should fix the syllables of the mantra one by one enclosed between tāra and bindu. But others say that each syllable should be fixed with namaḥ in the end (preceded by oṁ)

16. Thereafter, he shall perform the rite of Tattvanyāsa for the attainment of the mood of Viṣṇu. It has been stated by ancient seers that it consists of eight syllables which have the characteristics of eight Prakṛtis.

17. These are the eight Prakṛtis : viz the earth and four other bhūtas (elements), then Ahaṁkāra (ego), Mahat and Prakṛti.

18. The excellent sādhaka shall perform a nyāsa in the foot, in the penis, in the heart, in the face, on the head, in the chest and in the cardiac region and with the single mantra he shall make a nyāsa all over the limbs.

19. The learned devotee shall fix each syllable of the mantra in its respective place uttering each individual name thus: om, then hṛt = namaḥ, then parāya followed by the principle of prakṛti and ending with namaḥ (Om namo parāya pṛthivyai tattvātmane namaḥ, is the combination).

20-23. This nyāsa is called Tattvanyāsa. It is excellent of all nyāsas.

One shall fix the twelve mūrtis (physical forms) united with twelve ādityas. The twelve syllables are united with twelve vowels (excluding ṛ ṝ lṛ). The eight-syllabled mantra is mentioned to be having the eight Prakṛtis as its ātman. By adding four syllables to them the total number shall be twelve. The repeater of the mantra shall fix the twelve mūrtis in the forehead, in the belly, in the heart, in the neck, in the right side, in the right shoulder, in the throat and thereafter in the left side, left shoulder, the neck, the back and the hump in their respective order.

24-27. He shall fix Keśava along with dhātṛ, Nārāyaṇa along with Aryaman, Mādhava along with Mitra, Govinda with varuṇa, Viṣṇu united with Aṁśu, Madhusūdana with Bhaga, and Trivikrama united with Vivasvān, Vāmana along with Indra, Śrīdhara along with Pūṣan, and thereafter he shall fix Hṛṣikeśa accompanied by parjanya, Padmanābha united with Tvaṣṭṛ and Dāmodara united with Viṣṇu. Thereafter, he shall fix the twelve-syllabled mantra on the entire head.

28-31. Afterwards the intelligent devotee shall perform the nyāsa rite of the all-pervasive with kirīṭa mantra.

(The Kirīṭa mantra runs thus :) At the end of the word kirīṭa, keyūra and hāra say makara and kuṇḍala. At the end thereof mention cakra, śaṅkha, gadāmbhojahasta (one who has discus, conch, iron club and the lotus in the hands). Pītāmbara (O yellow robed one) śrīvatsāṅkita vakṣasthala one (whose chest is marked with the scar of śrīvatsa). Thereafter, the two lumanaries of the ātman accompanied by Śrī and Bhūmi. Thereafter, he shall say dīptikarāya sahasrādityatejase (to the illuminator who has the brilliance of a thousand suns). At the end he shall say namaḥ. The mantra of Kirīṭa consists of sixty five syllables. After performing nyāsa rite thus, he shall meditate on lord Nārāyaṇa. (The combination of Kirīṭa mantra is as follows: Oṁ kirīṭa-keyūra-hāra-makara-kuṇḍala-śaṅkha - cakra - gadāmbhojahasta-pītāmbaradhara-śrīvatsāṅkita vakṣassthala-śrībhūmisahitātmajyotirdvaya-dīpta-karāya sahasrā ditya-tejase namaḥ).

32-33. One shall remember the yellow-robed deity who is refulgent like a crore of rising suns, who holds in his hand the conch, discus, iron club and the lotus, whose either side is beautified by Bhūmi and Śrī, who has the scar of śrīvatsa in his chest, whose neck shines by means of Kaustubha jewel, who has necklaces, bracelets, bangles and shoulderlets.

34. With the sense-organs under restraint (the devotee shall duly repeat the mantra as many hundred thousand times as there are syllables therein. Certainly the self is purified by the first hundred thousand.

35. By the repetition of the mantra for two hundred thousand times the purification of the mantra is achieved. If the japa is continued to three thousand times, he attains the heavenly region.

36. By the japa of mantra for four hundred thousand times a man attains the vicinity of Viṣṇu. By the japa of mantra for five hundred thousand times knowledge becomes free from impurities.

37. Through the japa extending to six hundred thousand times the repeater of the mantra attains the steadiness of the mind to Viṣṇu. By performing the japa seven hundred thousand times the repeater of the mantra attains identity with Viṣṇu.

38-39. If the repeater of the mantra performs eight hundred thousand japas, he attains salvation. After performing japas, the wise devotee shall perform homa by means of lotuses soaked in honey in the consecrated fire. This should be preceded by worshipping the maṇḍūka in the beginning and ending with the parātattva (the highest principle). This should be done with care in the pedestal.

40. The nine śaktis are vimalā (pure). Utkarṣiṇī (that which attains eminence), jñāna (knowledge), kriyā (rite), Prahvī (humble), Satyā {truthful), Īśāna (lordly). Anugrahā (blessing) is known to be ninth.

41-42. Tāra=Om, then say namo bhagavate viṣṇave sarvabhū, then complete it with tātmane vāsudevāya, then say the word sarvātma, then after saṁyogayogapadma say pīṭhāya, then end it with hṛdaya=-namaḥ (Om namo bhagavate viṣṇave sarvabhūtātmane vāsudevāya sarvātmasaṁyogayogapīṭhātmane namaḥ is the whole combination). This is the pīṭha mantra of thirtysix syllables. By means of this mantra he shall point out the āsana (seat).

43-46. One shall worship the deity by the mūlamantra and invoke the idol therein. At the outset he should worship the aṅgas of the mantras in the filaments (of the lotus). He shall then worship in the eastern petal etc. the following deities viz Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha. He shall then worship the śaktis in the corners in the order of Śānti, Śrī, Rati along with Sarasvatī. They are clad in golden yellow, tamāla, indranīla and they are clad in yellow garments. All these have four hands and they hold a conch, a discus, an iron club and a lotus. The śaktis have the colours as follows: White, golden, cow milk colour and the colour of the dūrvā grass.

47-48. At the tips of the petals he shall worship the discus, conch, iron club, lotus. Kaustubha jewel, musala (threshing rod), sword and Vanamālā (garland of sylvan flowers), respectively. They have the colours, red, transparent, yellow, golden, dark, black, white, clear white respectively. Outside of it and in front (i.e. in the square) he shall worship the lord of birds having saffron lustre.

49-50. Afterwards, at the sides (i.e right and left of the square) he shall, in due order, worship the treasure of śaṅkha and padma resembling pearls and rubies. He shall worship the (dhvaja) emblem in the west (i. e. behind the deity). In the south east he shall worship Vighna of red colour, in the south-west the dark coloured Ārya, in the northwest Durgā of dark complexion and senānī of yellow colour in the north east.

51-52. The intelligent devotee shall worship the guardians of quarters along with their weapons in the exterior. He who worships the unchangeable Viṣṇu with his (āvaraṇa) (enclosing deities) shall enjoy all pleasure here and attain Viṣṇu's region finally.

One shall meditate on earth, the deity dark in complexion like the leaves of dūrvā grass and holding the ears of paddy for the purpose of acquiring field, food grains and gold.

53-55. One should meditate on goddess Bhāratī holding a vīṇā and a book who is located at the right side of the Lord of Devas. Her face resembles the full moon. She is clad in white garments resembling the cluster of foams in the ocean of milk. One who meditates on God, the supreme, accompanied by Bhāratī, will be the knower of vedas and their real meaning and will be the excellent of knowers of everything.

56. Meditating on the extremely terrible lord Narasiṁha as his own self and charging the weapon with the mantra, (if he applies it), it comes back to him after killing his enemies.

57-68. The aspirant shall add the bīja of Narasiṁha with the mantra and make a repetition of it for one hundred and eight times and with his left hand sprinkle drops of water and charge with the mantra again and again (over the patient). Even a person bitten by a serpent comes back to life. Adding the garuḍa bīja with the mantra he shall make a repetition of the five-syllabled mantra. For allaying the influence of poison he should meditate on Viṣṇu sitting on garuḍa. The devotee shall inscribe the figure of Tārkṣya on the plank of Aśoka (the tree Jenesia Asoka Roxb) tree and keep it on a mass of Aśoka (foliage). He shall worship the deity with Aśoka flowers. In front of the lord he shall perform homa of those flowers during three sandhyās (dawn, midday and dusk) for seven days. The bird will directly be perceived and will grant the desired boon. After adding the bīja of Gaṇapati to the mantra one should repeat it for a hundred thousand times observing the vow of living on water. He shall see Mahāgaṇapati directly. Adding the mantra with the bīja of vāṇī he should repeat it for six months. Then he shall become a great poet and charm the entire world. The aspirant who performs homa with pieces of guḍūcī half aṅgula in length each soaking in curd, honey and ghee, conquers death. On saturdays one shall touch aśvattha tree closely with hands and perform repetition of the mantra one hundred and eight times, he shall then conquer premature death in the battle.

One shall repeat the mantra twentyfive times and drink water in the morning. He will be free from all sins and ailments and gain knowledge. A jar should duly be installed and filled with clean water. Repeating the mantra ten thousand times, he should sprinkle water on him. This bath will dispel all ailments. During the solar and lunar eclipses the best of the aspirants shall observe fast and repeat the mantra eight thousand times. After repeating the mantra by looking at the brāhmīghṛta (ghee mixed with the leaves of brāhmī plant) he should drink it. There is no doubt that he obtains intellect, poetic talent and fluency of speech.

69-71. He shall perform homa with bilva by performing which he will become the lord of immense wealth. This mantra of Nārāyaṇa is the most excellent of all mantras. It is above all attainment. O Nārada, it has been recounted to you. (Gāyatrī of Nārāyaṇa).[1] After the end of the word Nārāyaṇa vidmahe should be uttered, then after the word vāsudeva ending with the dative case one should utter dhīmahi. He shall utter syllables : tanno Viṣṇu pracodayāt.

72-73. This is called Viṣṇu Gāyatrī which removes all sins. Tāra = om., hṛt = namaḥ, then bhagavān ending in the the dative case, then vāsudevāya. This great mantra consisting of twelve syllables gives enjoyment and salvation. This is to be used without tāra = oṁ by women and śūdras but by the twice-born it is used with tāra = om.

74-76. The sage of it is Prajāpati, the metre is Gāyatrī, the deity is Vāsudeva, the bīja and Śakti are dhruva = om and namaḥ. The conception of aṅgas is performed with one (om), two (namaḥ), four (bhagavate), five (Vāsudevāya) and with all letters. One shall fix in sequence on the head, on the forehead, in the hands, in the heart, in the body, in the eyes, in the mouth, in the throat, in the navel, in the penis, in the knees and in the feet. This is called the nyāsa of creation (Sṛṣṭinyāsa).

77. They call it Sthitinyāsa (preservation), if it begins with the heart and ends with the head. They know it saṁhāraka nyāsa if the fixation begins with the feet and ends with the head.

78-81. Thereafter, he shall perform the tattvanyāsa (the nyāsa of principles). This is well-guarded in the Tantras. The twelve tattvas are as follows: Jīva (Individual soul), prāṇa (vital breath) citta (mind), hṛtpadma (the lotus of the heart) the spheres of the sun, moon and fire, then Vāsudeva, Saṁkarṣaṇa, Pradyumna, Aniruddha and Nārāyaṇa. Uttering the name of the tattva one should fix them in due order from the head etc. He should utter the mūla mantra, thus hṛt = namaḥ, then parāya, then the name of the tattva, end with the hṛt = namaḥ (Oṁ namaḥ parāya jīvatattvātmane namaḥ etc). The meditation here also is as mentioned before. The repetition of the mantra is for twelve hundred thousand times.

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[1] The Viṣṇu Gāyatri runs thus :
Nārāyaṇāya vidmahe Vāsudevāya dhimahi tanno Viṣṇuḥ pracodayāt.

82-84. He shall perform homa with sesame seeds soaked in ghee. The number of homas is one tenth of the mantra repeated (i.e. one hundred and twenty thousand times). Then conceiving the mūrti (the idol of the deity) by means of the mūla (basic) mantra in the pedestal mentioned before, he should worship Vāsudeva, the lord of gods, after invoking him there. But he should worship the ancillaries (aṅgāni), first he should worship Vāsudeva and others. The śaktis beginning with śānti etc. should be worshipped in the quarters and the interstices as before. The twelve mūrtis (idols) as stated before should be worshipped in the third enclosure.

85-87. He shall worship Indra and others equipped with weapons in the abode of Dharaṇi (the last square of the diagram). Thus worshipping Viṣṇu, the immutable lord along with five āvaraṇas (i.e. in five different locations of the mystical diagram), one obtains all desired objects and in the end goes to the region of Viṣṇu.

Viṣṇu with the name Puruṣottama, has four forms. The first of them is called Trailokya-mohana, then Śrīkara. Hṛṣikeśa and the fourth is Śrīkṛṣṇa.

88-89. Puruṣottama Mantra:[1] Tāra = (om), Kāma (klīm) then Ramā (śrīm) and Pūruṣottama ends in the dative case. It ends with varma (hum), astra (phaṭ) and agnipriyā (svāhā). The mantra consists of thirteen syllables (i.e.) vahni 3, indu = 1, according to the traditional way the figure is written from the left to the right, hence it is 13. The sage is Brahmā, the metre is Gāyatrī and the deity is Puruṣottama. The bīja is smara (klīm) and the Śakti is indirā (śrīm).

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[1] These verses give the Puruṣottama mantra thus :
Oṁ klīṁ śrīm Puruṣottamāya hum phaṭ svāhā.

90. Classifying the syllables of the mantra in groups of one (bhū), one (candra), one, six (rasa), two (akṣi) and then two (akṣi), he shall perform the nyāsa in his limbs and then make a meditation properly on Puruṣottama.

91. One should meditate on Śrī Puruṣottama who resembles the rising sun, whose hands shine with a conch, a discus, an iron club and a lotus and who is clad in yellow garments.

92-94. The shining Toraṇa maṇḍapa (the portal platform) is studded with clusters of costly jewels, the spreading canopy is shining with strings of pearls. It represents tranquility and restraint. On the shining ruby-set altar that has the splendour of ten thousand bright suns, which echos with the tinkling sound of the anklets of groups of dancing celestial damsels and which is refulgent by the jewels set at the edge of the crowns of the host of Devas. (One shall meditate thus). He shall repeat the mantra nine hundred thousand times and perform homa with one tenth of the number (i.e. ninety thousand times).

95-97. He shall perform homa by means of blooming lotuses. He shall worship in the aforesaid pedestal of Viṣṇu. Thus worshipping the lord of gods he attains great prosperity. He attains sons, grandsons, fame, splendour, worldly pleasure and salvation.

Śrīkara mantra: One should utter uttiṣṭha (get up) first, then utter Śrīkara (the maker of prosperity) and the last word is agnipriyā (i.e. svāhā). (The whole mantra is Uttiṣṭha Śrīkara svāhā) This is an eight-syllabled mantra. Its sage is Vyāsa, the metre is paṅkti. The deity is Hari Śrīkara. He is the bestower of all desired things.

98-100. The word 'bhīṣaya' (terrify) is uttered twice and it is the hṛt, 'trāsaya' uttered twice shall be the head, the word 'pramardaya' uttered twice shall be the tuft, the word 'pradhvaṁsaya' uttered twice is the varma, the word 'rakṣa' uttered twice is the astra. All these end with hum.

He shall perform the nyāsa rite properly on the head, in the ears, in the neck, in the heart, in the navel, in the thighs, in the calves and in the pair of feet. Thereafter, he shall perform the nyāsa rite by means of the mantra mentioned in the Puruṣa Sūkta.

101. In the face he shall fix this mantra i. e. Brāhmaṇosya mukhamāsīt (the brāhmaṇa was in his face). He shall fix the mantra Bāhū Rājanyaḥ (the royal family is his arm) in the pair of arms.

102. He shall perform the nyāsa of the mantra ūrū tadasya yadvaiśyaḥ (it is his thighs that produced the Vaiśya) in the pair of the thighs. The repeater of the mantra shall fix in the pair of feet with the mantra 'padbhyāṁ śūdro ajāyata' (the śūdra was born of his feet).

103. He shall fix the discus, conch, iron club and the lotus at the tips of his hands. After performing the rite of nyāsa, he shall perform meditation in the platform mentioned before.

104-106. He shall meditate on Lord Śrīkara whose form has been recounted before as one who fascinates the world and who is stationed on Tārkṣya (Garuḍa), who is seated on a pink lotus seat. After meditating thus, the repeater of the mantra shall repeat the mantra eight hundred thousand times. With one tenth of them (i.e. eight thousand) he shall perform homa by means of red lotuses or sacrificial twigs of Vilva (one of the species of fig tree). The homa shall be performed with concentration by means of milk, cooked rice or ghee severally. Aśvattha, Udumbara, Plakṣa and vaṭa are known to be kṣīrī trees (milk exuding trees).

107-109. The idol (mūrti) shall be conceived in the pedestal belonging to Viṣṇu by means of mūla mantra surrounded by ancillary deities, āvaraṇas (enclosing deities), the guardians of the quarters and their weapons. Thus when the mantra is ripe, he shall make applications of it as before.

Varāha mantra : The syllable tāra (om), then hṛt (namaḥ) is uttered. Thereafter, the word Bhagavān in the dative (i.e. Bhagavate) and then he shall utter Varāharūpāya (om obeisance to the lord in the form of a boar). Then he shall say Bhūḥ, Bhuvaḥ, Svaḥ, Lohita (pa), kāmika (ta), viz. Bhupatitvaṁ ca me dehi, dadāpaya (grant me kingship), then śucipriyā (svāhā), fond of purity cause it to be handed over.

The combination of the mantra comes to this : Oṁ namo Bhagavate Varāharūpāya Bhūrbhuvassvaḥ pataye Bhūpatitvaṁ me dehi dadāpaya śvāhā.

110. The mantra consists of thirtythree syllables. (Rāma = 3, agni = 3). Its sage is Bhārgava. Anuṣṭup is the metre, the deity is the primordial Boar.

111-113. One should conceive five limbs with Ekadaṁṣṭra in the heart (ekadaṁṣṭrāya hṛdayāya namaḥ), vyomaka is known for the head (Vyomolkāya śirase svāhā), Tejodhipati in the tuft (tejodhipataye śikhāyai vaṣaṭ), viśvarūpa as the varma (viśvarūpāya kavacāya hum). Mahādaṁṣṭra is the astra (mahādamṣṭrāya astrāya phaṭ). Thus he shall conceive the five aṅgas.

Or he shall divide the syllables of the mantra into groups of seven (giri), six, seven, five (vana), eight (vasu) syllables and conceive the five aṅgas (ancillaries). Thereafter he shall meditate on Ādivarāha (the Primordial Boar) who is as refulgent as many suns.

114-118. Oṁ hrīm, one shall remember the deity who is gold-coloured beneath the knees, who is white in brilliance beneath the navel, who holds in his hands the desired posture of offering assurance, an iron-club, a conch, a discus, a sword, a javelin and an iron-club; at the tip of whose tooth the shining earth rests. After meditating thus he shall repeat the mantra a hundred thousand times and with the tenth of the number, ten thousand times, he shall perform homa by means of lotuses soaked in honey. He shall worship in the pedestal of Viṣṇu mentioned before after conceiving the form (mūrti) by means of mūlamantra and worship the Lord there, for the realisation of the full benefit, the worship of the ancillaries, the enclosing deities, the guardians of quarters, their weapons and the Yantra (the mystical diagram). The Lord will grant earth, money, grains, landed property and prosperity to the worshipper.

When the sun is in the zodiacal sign of Leo, on the eighth day in the bright half of the lunar month a pure piece ofstone shall be placed into pañcagavya (five products of the cow collectively: (urine, cow-dung, milk, curd and ghee). Then touching it one should repeat the mantra ten thousand times.

119. The repeater of the mantra facing the north will put the stone inside the ground. Thus he will be able to ward off the troubles that may arise due to goblins, ghosts, serpents, thieves and others.

120-122. He shall bring some soil from a ground on the morning of Friday. Then charging it with the mūla mantra he shall divide it into three portions. One portion will be smeared over the hearth and another over the cooking vessel. The third portion shall be put into the cow milk and stirred well there. Then he shall put purified rice grains into it. The devotee shall cook the Caru sitting in a properly clear place and repeat the mantra (while the cooking goes on): Then taking the Caru down it should be offered into the fire according to the proper method.

123. After performing worship by means of incense, lamp etc, he shall perform homa with the Caru soaked in ghee. The intelligent devotee shall perform homa in the consecrated fire one hundred and eight times.

124. Thus during seven Fridays the repeater of the mantra shall perform homas. The disputes regarding lands is removed, so also troubles from enemies, thieves etc. are also dispelled.

125-126. According to instructions given before, the devotee shall bring clay from the field of Sādhya (the person for whose benefit the rituals are performed) at sunrise on a Tuesday. As before he shall prepare havis and perform homa in the kindled and consecrated fire as many times as before with great respect. Thus he shall perform homas for seven Tuesdays for the acquisition of lands.

127. He shall perform homa one hundred and thousand times by means of pañcagavyas along with milk-pudding. There is no doubt that he attains thus the over-lordship of the desired land.

128-130. With great concentration one should meditate thus : He has kept his iron club like arms lifted up. He is of a divine nature. He holds earth at the tip of the white curved fangs. He is golden in colour. The devotee shall conceive and meditate thus in the yellow sphere of the earth. By the grace of Varāha, the devotee by thus meditating attains a beautiful plot of land.

One shall meditate on Varāha resembling snow in the sphere of Varuṇa. Undoubtedly the great troubles will subside. In order to keep people under control one shall always meditate on (Varāha) resembling fire in the sphere of fire.

131-133. For the eradication (uccāṭana) of enemies, he shall meditate on (Varāha) having dark lustre in the sphere of Vāyu. The form of Varāha not stationed on any maṇḍala (sphere) is pure and the bestower of all siddhis. For the removal of affliction from enemies, goblins, evil planets, poison and sickness (one shall meditate on Varāha). The one-syllabled mantra of Varāha is like another wish-yielding kalpa tree. (The bīja runs thus) : Vyoma = ha. It is accompanied by arghīśa = u the head of which is decorated with bindu = ., (The mantra is hum). One shall perform pūjā and offer arghya and other rituals in the manner mentioned before.

134. The nidrā (bha) shall be associated with the left ear (u) and then say Varāhāya and end it with hṛt (namaḥ). This mantra[1] is preceded by tāra (om) and consists of eight syllables : It bestows riches and glory.

135-138. The sage is Brahmā, the metre Gāyatrī, the deity Varāha. The conception of limbs is to be performed by means of letters (of the mantra) divided thus : one, one, four, two and with all the letters. One shall assign the mode of meditation, worshipping, application etc. for this also as given before.

Praṇava is uttered in the beginning. Thereafter, the word Bhagavatī is used in the dative (i.e. Bhagavatyai to the goddess). Then he shall utter Dharaṇi twice and Dhare twice and in the end Vahnipriyā (svāhā) is uttered. The mantra[2] consists of nineteen syllables. Its sage is Varāha, the metre is

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[1] It gives the Varāha mantra thus :
Om bhū Varāhāya namaḥ.

[2] It gives the *dharaṇī mantra*. The text says it consists of nineteen syllables but it lacks two syllables. If namaḥ is added the combination will be as follows :

Om (namo) bhagavatyai dharaṇi dharaṇi dhare dhare svāhā.

Nivṛd Gāyatrī, Dharaṇī is the deity and tāra (om) is the bīja, vasupriyā (svāhā) is the Śakti. The five aṅgas are conceived by means of syllables grouped into Rāma (three), Veda (four), agni (three), Vana (five), akṣi (two) and netra (two).

139-141. He shall meditate upon goddess Dharā (earth) as follows. She is dark in complexion. She has ornaments of various colours. She is situated in the lotus. She has elevated breasts. With her hands she holds two blue lotuses, the ears of śāli grains and a parrot and she is clad in garments of variegated colours. After meditating thus he shall perform a hundred thousand japas. To the extent of the one-tenth of the number, the repeater of the mantra shall perform homa by milk-pudding along with ghee. He shall worship in the pedestal belonging to Viṣṇu. After conceiving the idol with the mūlamantra he shall worship the earth therein.

142-156. After propitiating the ancillaries at the outset he should worship the Earth, fire, water, wind in the petals situated in four quarters, and in the petals of the corners the Kalās.

The names of its Kalās are Nivṛtti, Pratiṣṭhā, Vidyā and Śānti. Then he should worship Indra and others as well as Vajra (thunderbolt). Thus when the mantra is ripe, he shall achieve his desire, worshipping the Earth thus with the animals, jewels, garments etc. he shall be beloved of the Earth. He shall live happily for a hundred years.

The mantra called Trailokyamohana (enchanting the three worlds), the lord of the universe, is as follows:—

The mantra of Jagannātha:[1]

Uttering the word tāra (om) the Kāma bīja (Klīm), Ramā (śrīm) then after hṛt (namaḥ), Puruṣottama. Śrīkaṇṭha,

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[1] They give the Jaganmohana mantra of Viṣṇu :

Oṁ klīṁ śrīṁ namaḥ Puruṣottamaḥ Śrikaṇṭhaḥ Pratirūpa Lakṣmi nivāsa Sakala Jagat Kṣobhaṇa sarvastrihṛdayavidāraṇatribhuvanamadonmādakara surāsuramanujasundarijanamanāṁsi tāpaya tāpaya dipaya dīpaya śoṣaya śoṣaya māraya māraya stambhaya stambhaya mohaya mohaya drāvaya drāvaya ākarṣaya ākarṣaya samastaparamopeta subhagasaṁyutasarvasaubhāgyakara sarvakāmaprada amukuṁ hana hana cakreṇa gadayā khaḍgena sarvabāṇaiḥ bhinda bhinda pāśena kaṭṭa kaṭṭa aṁkuśena tāḍaya tāḍaya kuru kuru kim tiṣṭhasi tāvat yāvat samihitam me siddham bhavati hum phaṭ namaḥ. This mantra contains two hundred syllables. See Śāradā Tilakam, pp. 681-682.

Pratirūpa (no-replica i.e. Puruṣottama-pratirūpa), utter Lakṣmīnivāsa. Then at the end of the words sakala, jagat kṣobhaṇa should be uttered. Then after the word surāsura place manuja sundarījana and the pairs of tāpaya and dīpaya, then the pair of Śoṣaya and then the pair of māraya. Then again place the pair of stambhaya and again the pair of mohaya, then the pair of drāvaya and then the pair of ākarṣaya. It is attached with samastaparama and subhaga, then at the end of the word sarvasaubhāgya, utter kara and sarva, then with Kāmaprada add amu then, brahmā = ka with bindu (= amukam) and then utter the pair of hana (kill) by means of discus then with the iron club, then with the sword, with all the arrows add the pair of (bhinda), then after the word pāśena utter the pair of kaṭṭa, then uttering the word aṅkuśena utter the pair of tāḍaya. Then uttering the pair of the word kuru utter kiṁ tiṣṭhasi, then after the word tāvat and yāvat say samīhitam, then say me and siddham and bhavatu and in the end utter varma (hum) and phaṭ. This great mantra ends with namaḥ and is mentioned as containing two hundred syllables. The sage is Jaiminī and the metre is Amita (immesurrable), the deity is Jagannātha, the primordial one. Kāma (klīm) is the bīja, ramā (śrīm) is śakti and the application (of the mantra) is for the purpose of acquisition of everything.

157-167. After the word Tribhuvanamadonmādaka (one who makes the three worlds mad) the word varma (hum) is used followed by hṛdaya (namaḥ). The śiras (svāhā) should end with Varma (hum) proceeded by the word Sakalajagat kṣobhaṇa Lakṣmīdayitā, the śikhā (vaṣaṭ) again after the word Manmathottama and maṅgala should be uttered, then uttering kāmadāyinī hum the fixation of varma should be done. The kavaca (phaṭ) is known to be bhṛgu (sa) karṇa (u) and bhaga, then the word sarva and saubhāgyakara. Then at the end of surāsura one should say manuja sundarī, then at the end of hṛdaya and after vidā one should utter the word raṇa. Then utter the word praharaṇadharasarvakāmika, then the pair of word hana, then utter hṛdayam bandhanāni afterwards. Then the pair of the word ākarṣaya, then the word mahābala then utter varma (hum). Thus the astra (phaṭ) has been mentioned. Then netra (Vauṣaṭ) comes afterwards. One should utter tribhuvana, then Īśvara, sarvajana, then manāṁsi, then at the end of the pair hana and the pair of dāraya one should utter me vaśamānaya. The mantra ends with varma (hum). This is known to be netra mantra. The mantras of ṣaḍaṅga(six limbs) have tāra (om) in the beginning and end with phaṭ and namaḥ.

At the end of tāra (om) and the word trailokya one should utter the word mohana then uttering Hṛṣīkeśa and after the word apratirūpa and Manmatha one should say sarvastrīṇām hṛdaya, then the word ākarṣaṇa and āgacchāgaccha. This ends with hṛdaya (namaḥ) with the mantra one should make the vyāpaka (pervasive nyāsa) and then the wise man should meditate on Jagannātha.

168-173. He shall meditate on a forest on the banks of the ocean of milk. It is beautiful with trees and creepers. When the sun rises plenty of lotuses bloom. With its lustre it brightens the faces of the quarters. It is full of the humming sounds of bees that are mad after the frequence of bunches of flowers in it. The sky is clouded with the dust with the pollen of the lotuses waved by the divine breeze. It is beautiful with the sweet, and melodious songs of celestial damsels. Within that forest there is a platform shining with the richly laid jewels. There is a canopy shining with the string of pearls. There is an altar set with gems. The tips of the coronets of heaven-dwellers touch it reverentially. O Brahmin, you should think of the Lord seated on a divine throne. He holds in his hands the conch, noose, arrow, bow, threshing rod, iron-club, sword Nandaka and goad. His chest is in the close embrace of Lakṣmī with her eyes shining, by virtue of love, she observes him as though the glory of the lotus in her lap.

174-175. After meditating thus he shall repeat the mantra four hundred thousand times. To the extent of a tenth of it he shall perform homa by means of lotuses or jāti flowers in the sacrificial pit or in the pit with the shape of the half-moon. The learned man desirous of worshipping the lord of the universe shall sprinkle sacrificial ground, the articles for the sacrifice and himself with water repeating Gāyatrī.

176. At the end of the word Trailokyamohanāya one should utter the word vidmahe (we know). After repeating smarāya dhīmahi we meditate on smara (cupid) he shall say tanno viṣṇuḥ pracodayāt.[1]

177. This is called Gāyatrī which is the greatest purifier of everything. The intelligent devotee shall offer a seat in the pedestal mentioned before. It belongs to Viṣṇu.

178. This is called Pīṭhamantra (the mantra of the pedestal) which follows: Pakṣirājāya ṭhadvandvam (svāhā). With this mantra he shall invoke the deity in the mūrti (the form) conceived by the mūlamantra.

179. He shall then devoutedly worship the deity by the pervasive nyāsa mantra. He shall worship śrīvatsa in the breasts by śrīvatsa and hṛdaya (namaḥ)

180. With hṛt (namaḥ) in the end he shall worship Kaustubha (the jewel) (Kaustubhāya namaḥ—obeisance to Kaustubha). With the words Vanamālāyai hṛt (namaḥ) (obeisance to the garland ofsylvan flowers) he shall worship in the neck.

181. He shall duly worship the ancillary deities in the pericarp. Afterwards in the petals he shall worship Lakṣmī and others covered with Cāmaras (chowries).

182. They have the lustre of bandhūka flowers (a kind of china rose). Their breasts shine with pearl necklaces. Their eyes resemble full blown lotuses. They are slow because of amorous grace originating from intoxication of love.

183. The Devīs are Lakṣmī, Sarasvatī, Dhṛti, Prīti, Kānti, Śānti, Tuṣṭi and Puṣṭi. The bīja is used in the beginning. The above names are used in the dative case and end with namaḥ.

184-190. Bhṛgu (sa) equipped with Khaḍgīśa (va) and moon (m). This is the bīja of the goddess used with all vowels except the three short vowels and the neuter ones (i.e. a, i, u, ṛ, ṝ, ḷ, ḹ).

The bījas of the goddesses should be used by the devotee in the beginning of the deity in their due orders.

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[1] The verse gives the Gāyatri thus :
Trailokyamohanāya vidmahe smarāya dhīmahi tanno viṣṇuḥ pracodayāt.

At the tips of the petals he shall worship śaṅkha, bow, discus, sword, iron-club, goad, threshing rod and the noose severally by means of their mudrās (gestures) and mantras.

(The mantra runs thus) : At the end of the word mahājalacarāya, hum phaṭ and svāhā should be used. In worshipping the conch the word pāñcajanyāya is used with om in the beginning and namaḥ in the end (i.e om mahājalacarāya hum phaṭ svāhā pāñcajanyāya namaḥ). At the end of the word Śārṅgāya (to śārṅga) saśarāya (with the arrow) add hum phaṭ and svāhā. In the worship of śārṅga the mantra is preceded by the word mahā then śārṅgāya and hṛdaya (namaḥ) (i.e. mahāśārṅgāya saśarāya hum phaṭ namaḥ). (For the worship of Cakra) one should utter at the end of sudarśanamahā the word cakrarāja (O Sudarśana, O great king of the discuses), then the pair of the word daha, then at the end of the sarvaduṣṭabhayam utter the pair of the word kuru, the pair of the word chindhi. Thereafter, the pair of words Vidāraya.

(After the word) paramantrān repeat grasa twice (swallow the mantras of enemies). Then repeat the word bhakṣaya twice (eat, eat). After the word bhūtāni repeat the word trāsaya twice (terrify, terrify all beings). Then lastly the kavaca (hum) and phaṭ and the vahnisundarī (Svāhā).

191-196. (obeisance unto Sudarśana) Sudarśanāya hṛdayam (namaḥ) is the mantra for worshipping the cakra. After the word mahākhaḍga tīkṣṇa he should utter the pair of words chindhi. In the worship of Khaḍga hum phaṭ svāhā khaḍgāya namaḥ (obeisance to the sword) (is to be said).

At the end of the word Mahākaumodaki, one should say mahābale (O strong one). Thereafter add the word Sarvasurāntaki (the destroyer of all demons). Then say prasīda (be pleased) twice. Then hum, the weapon (phaṭ) and svāhā, O Kaumodaki, obeisance in the end. The mantra in the worship of Kaumodaki has been recounted. It is the achiever of all objects.

After the word Mahāṅkuśa (the great goad) say the word (kuṭṭa (grind) twice, hum phaṭ svāhā. Obeisance to the goad has been recounted.

At the end of words Saṁvartaka and mahā one should say the word musala (O great annihilator, the threshing rod), utter the pair of words pothaya (crush) then varma (hum) phaṭ and in the end vahnisundarī (svāhā). Obeisance to musala. The mantra in worship of the musala has been recounted.

197. At the end of the word Mahāpāśa (great noose) utter the word bandha (bind) twice and the word ākarṣaya twice (pull, pull) hum, phaṭ and svāhā. Obeisance to the noose. This is the mantra in the worship of the noose.

198-200. All these mantras begin with tāra (om). Thereafter, he shall worship Indra and others. After worshipping vajra etc. he shall be the lord of all achievements. After worshipping for a month with the flowers of hayāri (a kind of flower or with lilies, he shall perform homa one thousand and eight times. Within a month all excellent kings will come under him.

201-202. If any one repeats any mantra ten thousand times the deity connected with it will become his slave at once with the power of the mantra. What is the use of much talk. With this mantra the aspirant shall realise all desires. He becomes equal to Viṣṇu. There is no doubt about it.

CHAPTER SEVENTYONE

The worship of Nṛsiṁha

Sanatkumāra said :

1. O Nārada, listen. I shall recount to you the divine Mantras of Narahari (Manlion) by propitiating whom Brahmā and others performed the activities of creation etc.

2-3 The Mantra is the Saṁvartaka (kṣa) created (m). It is bedecked in fire and Manu (Au). The Mantra consists of a single syllable (Kṣraum). It is like the wish-yielding Deva tree (i.e. Kalpa tree) unto those who resort to it. The sage is Atri. O foremost one among intelligent beings, the metre is Jagatī, the deity is Narahari. Its utility is for acquiring everything.

4-5. Kṣam is Bīja. I is śakti. The six aṅgas are conceived by six long syllables. One shall remember Nṛhari (Manlion) whose eyes are the sun, Moon and fire whose lustre is like that of the autumnal moon and who holds with his hands, bow, discus and the gestures of fearlessness and granting of booms. The japa is for one hundred thousand times. To the extent of a tenth of it (ten thousand times) are the homas with ghee and puddings.

6-7. He shall worship the deity in the pedestal belonging to Viṣṇu. He shall worship the ancillaries in the filaments. In the four quarters he shall worship the lord of the birds (i.e. Garuḍa). Śaṅkara, Śeṣa and Śatānanda. He shall worship Śrī Hrī, Dhṛti and Puṣṭi in the corner petals. In the tips he shall worship all the Nṛharis in the due order.

8-11. The Thirtytwo lions are mentioned as follows : Kṛṣṇa, Rudra, Mahâghora, Bhīma, Bhīṣaṇa, Ujjvala, Karâla, Vikarâla, Daityânta, Madhusūdana, Raktâkṣa, Piṅgalâkṣa, Añjana, Dīptaruci, Sughoraka, Suhanu, Viśvaka, Râkṣasântaka, Viśâlaka, Dhūmrakeśa. Hayagrīva, Ghanasvana, Meghavarṇa, Kumbhakarṇa, Kṛtânta, Tīvratejas, Agnivarṇa, Mahogra, Viśvavibhūṣaṇa, Vighnakṣama, and Mahâsena.

12. The learned devotee shall worship externally the guardians of the quarters along with their weapons. When the Mantra is realized thus, the repeater of the Mantras shall realize his desires.

13-15.[1] Viṣṇu = u is = Śārṅgin = ga, is accompanied with agni = ra, thus endowed with Pradyumna = ., (the combination thus becomes ugram), then vīra and mahān be added to Viṣṇu. Then Jvalantam, then Bhṛgvīśa = sa will be followed by va as the seat of fire = ra added by Hari = ta with Vāsudeva = u (thus the combination becomes ugraṁ vīram mahāviṣṇuṁ jvalantaṁ sarvatomukham), when Vaikuṇṭha = ma is attached with Viṣṇu = u and kadī = kha is endowed with indu = . Then Nṛsiṁham, Bhīṣaṇam (the terrible), Bhadra (gentle) are followed by mṛtyumṛtyum (death of death), then śauri = na, bhānu = mā with nārāyaṇa = ā.

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[1] The *mantra* of *Nṛsiṁha* is as follows : *ugraṁ vīram mahāviṣṇum jvalantaṁ sarvatomukhaṁ Nṛsiṁhaṁ Bhīṣaṇam bhadram mṛtyumṛtyuṁ namâmyaham.*

A detailed account of this *mantra* is given in *Nṛsiṁha-Pūrvatâpanyupaniṣat* and in *Śrī Vidyārṇava Tantra*, page 456. The existing lines of the verses in the Purāṇa lack two syllables viz. *aham.*

In Śrī Vidyārṇava Tantra it is stated that this *mantra* is to be sticked between *Vedâdi* (Om) *or Māyā* (*hrīm*). It is the view of some scholars.

16. This mantra of thirtytwo syllables of Nṛhari is the bestower of an empire. The sage is Brahmā, the metres Gāyatrī and anuṣṭup are also cited. Its deity is Nṛhari. He is the bestower of all desired benefits.

17-19. Ham is the bīja, im is the Śakti; its utility is for the acquisition of everything. The excellent Sādhaka shall divide the syllables of the Mantra into groups of four, four, eight, six, six and four syllables and perform the rite of ṣaḍaṅga. He shall then fix the syllables originating from the Mantra, on the head, forehead, eyes, mouth, arms, joints and tips of the feet, belly, heart, neck, sides, back and the hump. He shall intersperse the syllables with the Praṇava.

20-33. There are ten types of nyāsa[1] facilitating the proximity of Nṛsiṁha as follows : He shall fix in the first eight fingers and toes severally, then in the knots of fingers, then in all the fingers. After this, the remaining ones he shall fix in the two palms. The clever devotee shall fix the syllables on the head, forehead, between the two eyebrows, eyes, ears, cheeks, at the roots of the ears, in the chin, upper lip, and the lower lip, in the neck, nose, arms, heart, body, navel, palm of the hand other than the right, hips, penis, thighs, knees and calves, heel, toes and fingers, in joints, hair, blood, bones and marrow in the body.

He shall fix syllables in the foot, regions of the heel, knee, hips, umbilicus, heart, the two arms, neck, chin, lips and cheek.

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[1] For the detailed procedure of *nyāsa* see *Śāradā Tilaka*, chapter 16, pp. 645-646.

He shall fix words in the ears, mouth, nostrils, eyes and on the head.

He shall fix syllables in the mouth, on the head, in the nose, eyes and ears.

He shall fix quarters of the mantra in the mouth, heart, umbilicus and limbs.

He shall fix the two hemistitches on the head and limbs from the heart to the foot.

He shall fix portions containing ugra and other words ending with namaḥ as well as 'I bow down to the Death of Death" in the mouth, nose, eyes, ears, eyelashes, heart, umbilicus, region beginning with hips and ending with feet. He shall fix them in nine places. He shall fix the portion beginning with 'vīra' (hero) etc. in the same places as before. The intelligent devotee shall fix the portion beginning with Nṛsiṁha etc. in the same places as before.

He shall divide the syllables of the mantra into groups of one, three, four, six, three, two, eight, two and one syllables and fix them in the places in due order : In the root from the root and ending with the umbilicus, beginning with the umbilicus and ending with the heart, beginning with the heart and ending with the two eyebrows, in the three eyes and on the head. He shall then fix them in the arms, in the fingers, in the vital breaths, beginning with the head and ending with the foot. The intelligent devotee shall fix them along with their names. This is called Harinyāsa.

The only person who knows the greatness of this nyāsa is Hari himself. After performing the nyāsa rite thus, he shall meditate on Nṛhari in the heart.

34-35. May Nṛsiṁha protect us always—Nṛsiṁha whose arms shine in close juxtaposition with his neck, touching the hair (the manes), who holds the lotus and the discus, who has split the lord of the Daityas with the tips of his claws, who is accompanied by clusters of flames, whose tongue is illuminated, who has three eyes and whose face is very fierce due to the curved fangs. He moves about in dry land, water as well as the firmament.

36-44.[1] After meditating thus he shall show the mudrā (gesture) of Nṛsiṁha, the great ātman. He shall make the chin and lips fixed equally in between the knees. He shall keep the two hands fixed on the ground. He shall be trembling frequently. He shall keep the mouth open and expanded and the tongue moving. This is glorified as the chief mudrā pertaining to Narasiṁha. The thumb and the little fingers of the left hand are kept joined together and remaining three fingers are kept raised like the trident. He shall make this mudrā pertaining to Nṛsiṁha. The two thumbs and the little fingers are kept inter-locked. The other fingers are pointed towards the ground. The two hands faced down are spread in the umbilical region. With the two index fingers the hands are taken to the shoulders. This is called Antraṇamudrā, (gesture of entrails).[1] Keep the hands facing up and the middle fingers joined to the palms. The ring finger of the right hand is fixed into that of the left hand. The two index fingers are joined behind and the thumbs are united to the index fingers. This shall be the Cakramudrā (the gesture of Discus). It is thought to be close to Nṛhari. After showing the Cakramudrā one shall prod the middle fingers by means of the cidex fingers. This is daṁṣṭramudrā (gesture of curved fangs). It is destructive of all sins. These mudrās are honoured in all the mantras of Nṛsiṁha.

45. He shall repeat the mantra as many hundred thousand times as there are syllables therein. To the extent of one tenth of it he shall perform homa by means of milk-puddings soaked in ghee into the fire. He shall worship in the previously mentioned pedestal.

46. After propitiating the aṅgas (Ancillaries) at the outset he shall worship Garuḍa and others in the petals in all the quarters, he shall worship Śrī and others in the interstices and the guardians of the worlds externally.

47. The Mantra realized thus shall fulfil all desires.

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[1] Rāghava Bhaṭṭa in his *Padārthādarśa*, the commentary on *Śāradā Tilaka*, chap. 16 quotes these verses, but in verse 41 in place of *āntraṇa mudrikā* he quotes it to be *antrākhya mudrikā* and similarly instead of calling it *Cakramudrā* in verse 43 of the text he calls it *Vaktra mudrā*.

One shall remember the gentle deity in a gentle activity. The learned man shall remember the ruthless deity in a ruthless activity.

48-49. In the first one of the two words mṛtyu (Death), substitute the name of the enemy. Then meditate as though he is being eaten by the sharp claws and curved fangs by Hari himself. One shall with alertness repeat the mantra hundred and eight times every day. Before a maṇḍala (forty days) if the enemy passes by, he shall become the guest to the god of death.

50-56. I shall mention the different kinds of meditation that yield all siddhis. A person desirous of prosperity and glory shall continuously meditate on white-complexioned Nṛhari mentioned above. He is embraced by Lakṣmī stationed to his left side with the lotus in her hand. He is destructive of all sorts of harassment such as poison, death, secondary ailments etc. Narasiṁha is extremely terrible and has the lustre of Kālānala (deadly fire). He wears a garland of entrails. He is terrible. He is bedecked in necklace. Serpent is his sacred thread. He shines in his five faces, each face having three eyes, blue neck and the moon for its crest. He appears splendid with his arms resembling iron club, lotus, conch resembling cow, milk, bow, threshing rod, excellent discus, sword, trident and arrow. Nṛhari has the form of Rudra. He is having blue lustre. He resembles the glow-worm. His lustre is like that of the moon. He resembles gold. Beginning from the fore part and ending with the bend one he has every colour. His face is lighted up.

57. After meditating thus on the divine form that dispels death and bestows siddhis by mere remembrance, the repeater of the Mantras shall perform japa for the sake of release from all ailments.

58. When the task is huge and strenuous, he should meditate upon Nṛsiṁha as having sixteen hands. Nṛsiṁha, the lord of all worlds, is bedecked in all ornaments.

59-60. Two of the hands are engaged in the splitting, two in the act of lifting up the entrails, two hold the conch and the discus, two hold the arrow and the bow, two hold the sword and the iron club, two hold the mace and the lotus, two hold noose and the goad and two are kept on the crown of the enemy.

61. Thus, O Nārada, the devotee shall with his intellect not directed to anything else, meditate on lord Narahari equipped with sixteen baton-like arms, should the rite be a fierce one.

62-68. In the course of an extremely great task, Nṛsiṁha, the lord of all living beings, the cause of realisation of all siddhis should be meditated upon by the learned men as one having thirtytwo hands. Thirteen of the right hands hold discus, lotus, axe, noose, ploughshare, threshing rod, (the gesture of) fearlessness, goad, sword, paṭṭiśa bhindipāla mudgara and tomara (all varieties of iron clubs). Thirteen of the left hands hold the conch, iron club, Kheṭa, noose, spear, fire, the (gesture of) granting boon, the Śakti, the kuṇḍikā (water pitcher), the bow, the mudrā of threat, the gadā (mace), drum and the sieve. With a pair of hands he should press down the knees and the head of the enemy. With a pair of arms lifted up, the lord should hold aloft the clusters of entrails. With the lowermost pair of arms he tears asunder Hiraṇyākṣa. Thus the devotee shall remember Nṛsiṁha who is pleasing to the devotees, who is terrifying to the daityas and who causes fear even to the great God of Death. After meditating thus the repeater of the mantras shall perform japa for the purpose of achieving objects.

69-73. Henceforth, another auspicious mode of meditation that is destructive of all ailments of mouth and face is being recounted. The devotee meditates on Nṛsiṁha who is seated on the gold-coloured Suparṇa, who possesses manes like the clutter of lightning streaks, whose lustre is like that of a crore of full moons put together, whose face is beautiful, who has three eyes, whose physical body is quiescent, who has yellow garments and great ornaments and who holds in his hands the discus, conch and gestures of fearlessness and of granting boons. He subdues poison and ailments and he is saluted by Devas with their meditations. If the sādhaka strives to check and withstand the armies of the enemies he shall meditate upon lord Nṛsiṁha as the suppressor of enemies. With flowers and other requisites of service he shall worship the deity.

He shall perform a thousand homas with the white seeds of Śara grass plucked along with the roots. He must perform japa as though he would swallow the enemy. He must consign the seeds into the fire as though he would burn the enemy. The fire shall be kindled with the fuel of the tree Terminalia Belerica.

74-76.[1] After performing homa for seven days the repeater of the mantras shall send off the favourite armies of the king in an auspicious hour with the desire of conquering the enemy's kingdom. He shall perform the japa of Nṛhari after remembering Nṛhari slaying the group of enemies. He shall stand in front of the army (as long as the japa is conducted). Delighted in his mind the king shall please the repeater of the Mantras with riches till the return of the army with heroic glory and happiness, after conquering the enemies.

77-79. (He shall propitiate the repeater of the Mantra) with elephants, horses, chariots and jewels, with villages, fields, wealth and other things. If the repeater of the Mantra is not satisfied, great harm will befall the king. There is great danger to life in his kingdom. One shall dispel the poison originating from mice, spider, scorpion etc. with the ashes charged with the mūla mantra one hundred and eight times. If anyone smears it over his body he is undoubtedly liberated from all ailments.

80. By performing homa with the Semanti flowers (The Indian white Rose) he shall attain great glory. By performing homa with udambara twigs (figus glomerata) he shall have plenty of grains.

81-83. By performing a hundred thousand homas with baked pies be shall become comparable to Vaiśravaṇa (Kubera). One shall repeat the Mantra a hundred and eight times in the presence of an angry king. Immediately he becomes pleased and free from impurities. By performing homa with kunda flowers (a variety of Jasmine) one attains rise and by performing homa with banana fruits one is able to destroy obstacles. One attains great glory by performing homa with tulasī leaves.

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[1] The verses showing similar result are found in *Prapañcasāra Tantra*, chap. fifteen, verse 39.

By performing homa with the flower of the fried śāli rice grains one is able to make the entire universe subservient.

84-88.[1] By performing homa with madhūka flowers (Bassie Latifolia) what is desired will be realized. With the candied-sugar-coated myrobalam one can make others benumbed. If anyone performs ten thousand homas with four digits long Guḍūcī twigs soaked in the mixture of curds, honey and ghee he lives a hundred years vanquishing all ailments. On Saturdays one shall touch aśvattha (Holy fig tree) and repeat the Mantra one hundred and eight times; one shall then conquer premature death and live for a hundred years. Henceforth, I shall recount to you the Yantra (Mystic diagram) trailokyamohana by wearing which one shall have all riches.

89. One shall draw the diagram of a lotus with thirty-two lions on a white birch bark. In the middle he shall draw the bīja of Siṁheśvara (Kṣrauṁ) as before. Then he should encircle it with three rings containing Śrībīja (Śrīṁ) inside. Then encircling it (Yantra) with noose and goad one shall worship the excellent Yantra. This is called Trailokyamohana (that which fascinates the three worlds). It achieves the desired objects.

90. This cakra is the king of all discuses. He is the overlord of the lords of all multitudes. By wearing it one attains victory. True, it is true. There is no doubt.

91-95.[2] Henceforth, O Nārada, I shall recount another yantra which bestows siddhi. Listen. One shall draw the mystic diagram neatly with eight petals. It must have the pericarp. One shall write the mūlamantra therein, accompanied by praṇava. In the middle the single-syllabled Narasiṁha mantra is written along with its sādhya (the person for whose sake the ritual is performed). He should draw a circle with the cord of gold, silver and pure copper outside in due order. He shall repeat the mantra one thousand and eight times. After making it enveloped in lac, he shall charge it with the Mantra. He shall wear the excellent yantra round the neck or the arms or in the tuft. Men, women, and kings everyone in the world, will become subservient to him. Wicked ghosts, serpents and demons do not harass him.

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[1] *Rāghava Bhaṭṭa* quotes verses 87-90 in his commentary on Śāradā Tilaka, pp. 652-53.

[2] *Rāghava Bhaṭṭa* quotes verses 92-98 also in the same text.

96. He shall attain success everywhere, thanks to the grace of the king of Yantras. Henceforth, I shall mention another Yantra that keeps everyone under control.

97. The intelligent devotee shall draw a great Yantra with twelve petals as before. The devotee shall write the twelve mantras in the petals, with their subtle divisions.

98. The mantra in the middle is united with Śakti. One shall envelop the same with Śrībīja. The cakra (discus, wheel) which is called kālāntaka is one that fascinates Devas and asuras as well as keeps them subservient.

99. One shall engrave the Yantra in the birch bark. It wards off all enemies. Merely, by wearing this, one shall be victorious everywhere.

100-103.[1] Henceforth, I shall mention (the mantra that is called Jvālāmālī. It yields what is desired by everyone. The bīja (Kṣraum) hṛt (Namaḥ) and word Bhagavān is used in the Dative, Bhagavate Narasiṁhāya (unto Lord Narasiṁha). Then Jvālāmāline (unto one who has garlands) Dīptadaṁṣṭrāya (unto one whose curved fangs are illuminated), agninetrāya (unto one whose eyes are fiery). To one who is the first of all and who slays the demons. Hari who is the origin of all and who destroys (everything) in the end. He is the destroyer of all fevers. At the end of the name one shall repeat daha twice (Burn burn) and paca twice (cook, cook).

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[1] The above give the *Jvālāmālī mantra* of *Nṛsiṁha*. In *Śāradā Tilaka* we find Bijam: *namo bhagavate Narasiṁhāya Jvālāmāline dīptadaṁṣṭrāya Agninetrāya sarvarakṣoghnāya.*

Sarvabhūtavināśaṁ ca nakāro dīrghavān marut |
Sarvajvaravināśānte nāyārṇau dahayugmukam ||
Pacadvayaṁ rakṣayugaṁ hum phaṭ svāhā dhruvādikā.

The combination gives the following mantra : *Oṁ Kṣraum namo bhagavate Nṛsiṁhāya Jvālāmāline dīptadaṁṣṭrāya agninetryāya sarvarakṣoghnāya sarvabhūta vināśanāya sarvajvaravināśanāya daha daha paca paca rakṣa rakṣa hum phaṭ svāhā.*

The specific ancillary *nyāsa* of the above *mantra* as prescribed in *Śāradā Tilaka* is as follows :

Hṛt trayodaśabhiḥ proktā varmāṣṭādaśabhirmatam /
Varṇair dvādaśabhir netramastraṁ syāt kiraṇākṣaraiḥ //

Then rakṣa (protect) twice, varma (hum), astra (phaṭ) dvitha (svâhâ) should be uttered with dhruva (Om) in the beginning. Thus the excellent Jvālāmālī is said to consist of sixtyeight syllables.

104-105. The merit etc. has been mentioned before. The aṅgas are conceived with groups of thirteen, ten, eleven, eighteen and twelve syllables. One shall remember Nṛhari with previously mentioned form having clusters of flames and garlands.

106. The japa is for one hundred thousand times. To the extent of one tenth of it one shall perform homa with the ghee obtained from the milk of two-coloured cow. This excellent Mantra is destructive of terrible epileptic fits, harassment of goblins, etc.

107. Pâśa (am), Mâyâ (Hrīm), Nṛsiṁha (Kṣraum), aṁkuśa (Krom), varma (hum), astra (phaṭ) are said to be the great six[1] syllables of mantra and which is the bestower of all desires.

108. The sage is Brahmā, the metre is Paṅkti, the deity is Narahari (Manlion). With the Bīja having six long vowels one shall perform Ṣaḍaṅga rites.

109. One shall perform meditation and Pūjā in accordance with the injunctions mentioned before. With the realization of the mantra he will have every Siddhi.

110-111. The mantra is preceded by Ramâ bīja (Śrīm), the metre is anuṣṭup and constitutes thirtythree syllables. The anuṣṭup and Lakṣmī and Nṛsiṁha are the deities. The aṅgas are conceived through all the words. After fixing five aṅgas thus, one shall arrange for the protection of the soul.

112-113. Touching the right arm one shall repeat the mantra of Śarabha.[2] (It runs thus) Praṇava, then hṛt (namaḥ), then Śivâya (i.e. Oṁ namaḥ Śivâya), then mahate, then

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[1] The Six-syllabled *mantra* runs thus : *aṁ hrīṁ kṣrauṁ kroṁ huṁ phaṭ*.

[2] The *Śarabha mantra* is as follows : *Oṁ mamaḥ Śivāya mahate Śarabhāya*

Śarabha. The mantra ends with Svāhā. It is cited for the purpose of protection. Or after Ramā repeat Kṣraum twice.

114-118. Or he shall strenuously arrange for protection with Keśava and other name. May Keśava protect my feet, may Nārāyaṇa protect my hips, may Govinda guard my privies, may Viṣṇu protect my umbilicus, may Madhusūdana protect my belly, may Trivikrama protect my thighs, may Nara protect my heart, may Śrīdhara protect my neck, may Hṛṣīkeśa protect my face, may Padmanābha protect my breasts, may Dāmodara protect my head, after fixing thus in the limbs during the time of japa the sādhaka becomes fearless from goblins, vampires, evil planets and demons. Again he shall perform the Nyāsa rite strenuously performing meditation with great concentration.

119. May Keśava whose lustre is like that of gold and who has the discus protect me in front: may Nārāyaṇa who holds Śaṅkha and who resembles the blue cloud protect me from behind.

120. May Mādhava, the wielder of gadā (mace), dark in complexion like the blue lotus, protect the upper region. May Govinda the great wielder of the bow, with the lustre of the moon, protect me on the right hand side.

121. May Viṣṇu the wielder of the ploughshare, resembling the filaments of the lotus protect me in the north. May Madhu-sūdana the lotus-eyed, wielder of the threshing rod, protect me in the south-east.

122. May Trivikrama having the fiery lustre and the sword in the hand protect me in the South-west. May Mādhava resembling the midday sun and wielding the thunderbolt protect me in the North-west.

123. May Śrīdhara the lotus-eyed, protect me in the North-east. May Hṛṣikeśa with the lustre of lightning protect me from above by means of his Mudgara (iron-club).

124-125. May Padmanābha resembling the thousand-rayed sun in lustre protect me from below. He wields all weapons. He is Omnipotent. He is the foremost of all. He has faces everywhere. May Hari, Dāmodara whose lustre is like that of the glowworm, who has the noose in his hand and who is never vanquished, protect my body from within and without. -

126. Thus I have entered a twelve-barred cage which has no loop-hole anywhere. I have nothing to fear at any time.

127. After making arrangements for the protection thus, a man becomes invincible. In the mantras of Nṛhari this is the procedure.

128-129. One shall perform meditation, pūjā and everything else according to the injunction mentioned before. He shall pray to the deity thus—"O lotus-eyed one, you have won. O creator of the universe, obeisance be to you." O Hṛṣikeśa, obeisance be to you. O great Puruṣa, obeisance unto you. After the japa and the prayer this verse shall be recited and the lord is ritualistically dismissed.

130a. When the mantra is realized thus, the repeater of the mantra becomes the possessor of all riches.

130b. (Mantra in eight syllables) jaya jaya Śrī Nṛsiṁha[1] Be victorious, be victorious, O Nṛsiṁha). This excellent mantra consists of eight syllables.

131. The sage is Brahmā, the metre is Gāyatrī and the deity is the glorious Jaya Nṛsiṁha who is the bestower of all desired objects.

132. The devotee of vast intellect shall perform ṣaḍaṅga rites with Govinda (i) and the viyat (sky) = ha along with the moon (bindu) and six long vowels added with the bīja).

133-135. Then he shall meditate on Lord Nṛsiṁha the moon-created deity in the heart. O glorious deity in the physical body of man-lion the only kinsman of the universe. O glorious blue-necked one, O Ocean of mercy, O king of Sāmans having fire for your eyes, O Pināka-wielding, moon-crested Viṣṇu, Lord of Ramā, save me. After meditating thus, the repeater of mantras shall perform eight hundred thousand japas. To the extent of one tenth of it he shall perform homas by means of milk-pudding and cooked rice soaked in ghee. The worship is to be performed as before.

136-139.[2] Tāra (Om), then māyā (hrīm), then at the end of the bīja (kṣraum) add karṇa (ūm) and utter ugraṁ vīram. Then he shall utter Mahāviṣṇu who is blazing all round.

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[1] This gives the *mantra* of *Jaya Nṛsiṁha* thus : *jaya jaya Nṛsiṁha.*

[2] This verse gives another *mantra of Nṛsiṁha* : *Oṁ hrīṁ kṣraum ugraṁ vīram mahāviṣṇuṁ jvalantaṁ sarvatomukhaṁ sphura sphura bandha bandha ghātaya ghātaya ghātaya hum phaṭ Nṛsiṁham bhīṣaṇam bhadram mṛtyumṛtyum namāmyaham.*

Then he shall utter sphura, sphura (throb, throb), prasphura, prasphura (throb well, throb well), then the word ghora (terrible). then ghoratara (extremely terrible), then after tanurūpam (body and form) add Caṭa (lick) twice and uttering pracaṭa twice (lick well), repeat kaha twice, cama twice, bandha (bind) twice, ghātaya ghātaya (kill, kill) twice. Then he shall utter varma (hum) and astra (phaṭ). Then say Nṛsiṁham bhīṣaṇam bhadram mṛtyumṛtyuṁ namāmyaham. (I bow down to the terrible and gentle Nṛsiṁha who is death into the god of death". This mantra consists of eighty-five syllables. It is the bestower of desired things unto those who resort to him.

140. The sages are Aghora and Brahmā, the metres are Triṣṭup and anuṣṭup, terrible Nṛsiṁha is the deity.

141. The intelligent one shall perform meditation and worship by means of Anuṣṭup. This leading mantra is the protector of everyone.

142. The Bīja is the pair jaya jaya. Afterwards the eight-syllabled Mantra of Nṛsiṁha. Its sage is Prajāpati. The metre is Anuṣṭup.

143. Its deity is glorified as Vidāraṇa Nṛsiṁha (Nṛsiṁha who tears). jam is the Bīja, haṁ is Śakti. Its utility is for the acquisition of everything.

144. He shall perform the rite of Ṣaḍaṅga Nyāsa by means of Nṛsiṁha (seed) equipped with the long vowels. He shall meditate on the terrible. Nṛsiṁha who tears up the heart of the enemy.

145. (Nṛsiṁha) whose weapons are the claws and the curved fangs, who bestows fearlessness on the devotees, who is the abode of Śrī, whose eyes are fires that blaze like molten gold near the forelocks.

146. O divine lion, the mere touch of whose claws is more powerful than the thunderbolt, obeisance be to you. The sage is said to be Brahmā and the metre is said to be Anuṣṭup.

147. The deity of this mantra with thirtytwo syllables is

Divine Nṛsiṁha. The pañcāṅga rites should be performed with the four quarters and with everything.

148. O Leading sage, the meditation, worship and everything else is said to be as mentioned before. The rites mentioned before become realized.

149-151.[1] "Oṁ namo Bhagavate Narasiṁhāya namaḥ Tejase" is more for the splendour.

Be manifest, be manifest. Then at the end of the adamantine claws and body Vajranakhadaṁṣṭrakāya, repeat trāsaya trāsaya (terrify, terrify) twice, krandaya, krandaya (make them yell) twice, then grasa, grasa twice (swallow, swallow), then after the word svāhā say abhaya (fearlessness), then ātmani bhūyiṣṭhā (be established in the soul). The mantra ends with oṁ with the bīja (Kṣraum). This mantra consists of sixtytwo syllables. Its sage etc. are mentioned as stated before.

152-153.[2] Tāra (Oṁ), then Narasiṁhabīja (Kṣrauṁ), then the words Namo Bhagavate Narasiṁhāya (obeisance to Narasiṁha), then tāra and bīja as before unto the form of fish. Oṁ, bīja unto the tortoise-formed one, om, bīja unto the form of the the Boar. Tāra (Oṁ) and bīja after Nṛsiṁha.

154-156. Unto the form, Tāra (Oṁ), its own bīja at the end of Vāmana. The word dhruva (Oṁ) uttered thrice and bīja (thrice) into the form of Rāma. The nigama (Oṁ), bīja unto Kṛṣṇa, at the end tāra (Oṁ), bīja unto Kalki.

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[1] This verse gives another *mantra* of *Nṛsiṁha* : *Oṁ namo Bhagavate Nṛsiṁhāya namaḥ tejase āvirāvirbhava vajranakhadaṁṣṭrakāya trāsaya trāsaya krandaya krandaya, grasa grasa svāhā abhaya ātmani bhūyiṣṭhā oṁ kṣraum.*

[2] The mantra of *Nṛsiṁha* is given thus:

(a) *Oṁ kṣraum namo Bhagavate Nṛsiṁhāya*

(b) Then following the mantra of Matsya and others:

  (i) *Oṁ kṣraum Matsyarūpāya.*
  (ii) *Oṁ kṣraum kūrmarūpāya*
  (iii) *Oṁ kṣraum Varāharūpāya*
  (iv) *Oṁ kṣraum Vāmanarūpāya*
  (v) *Oṁ kṣraum Nṛsiṁharūpāya*
  (vi) *Oṁ Oṁ Oṁ Kṣraum kṣraum kṣraum Rāmāya*
  (vii) *Oṁ kṣraum Kṛṣṇāya*
  (viii) *Oṁ kṣraum Kalkine*
  (ix) Jaya Jaya Śālagrāmanivāsine divyasiṁhāya svayambhupuruṣāya namaḥ.

Repeat Jaya (be victorious) twice unto the resident of Śālagrāma, Divyasiṁha (unto the divine lion) Svayambhū in the dative, then hṛt (namaḥ) unto the Puruṣa (Being), then tāra (oṁ) and its own bīja : This is the mantra, the bestower of a great empire.

157-158. The Mantra of Nṛsiṁha has ninety syllables, the sage glorified is Atri, the metre is Atijagatī, Nṛhari, one of the ten incarnations is the deity of the Mantra. Kham is the bīja, the unchanging is the Śakti, the ancillaries made with the bīja equipped with six long syllables and conceived as such.

159. May Nṛhari enhance my happiness—Nṛhari who resembles many moons, who is viewed by Lakṣmī and others and who is accompanied by ten incarnations.

160. The japa is for ten thousand times, to the extent of one tenth of it is the homa with milk-pudding. After conceiving the Mūrti (form of the deity) with the mūla mantra he should worship in the pedestal mentioned before.

161. He shall worship the ancillaries etc. at the outset and then worship Matsya (Fish incarnation) etc. in the petals of the quarters. After worshipping Indra and others as well as thunderbolt etc. he will attain the desired object.

162-205. Mantra having one thousand syllables :[1]

I shall mention the great mantra of one thousand syllables,

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[1] These verses give the thousand-syllabled *mantra* of *Nṛsiṁha*. The text seems corrupt in many places. However, the *mantra* runs thus. It is a mūla mantra.

Oṁ hrīṁ śrīṁ klīṁ krodhamūrte Nṛsiṁha mahāpuruṣa Pradhāna dharmādharmanigaḍanirmocana Kālapuruṣa Kālāntaka sadṛktoyam(?) *sveśvara sadṛgjalam* (?) *śrānta niviṣṭa* (?) *caitanyacit sadābhāsaka kālādyatīta nityodita udayāstamayākrānta mahākāruṇika hṛdayābjacaturdala niviṣṭita caitanyātmaṁścaturātman dvādaśātman caturviṁśātman pañcaviṁśātman Baka* (?)*Hari sahasramūrte ehi ehi bhagavan Nṛsiṁhapuruṣa krodheśvara sahasravanditapāda kalpāntāgnisahasrakoṭyābha Mahādeva nikāya śatayajñātala amala amala piṅgalekṣaṇa saṭādaṁṣṭrāyudha nakhāyudha dānavendrāntaka vahni śoṇita saṁsaktavigraha bhūtāpasmāra yātudhāna surāsura vandyamāna pādapaṅkaja Bhagavan vyoma cakreśvara prabhavāpyayarūpeṇottiṣṭha avidyānicayaṁ daha daha jñānaiśvaryam prakāśaya prakāśaya Om sarvajña aroṣa jambhājṛmbhyavatārakasatyapuruṣa sadasadmadhya niviṣṭam mama duḥsvapnabhayaṁ nigaḍabhayaṁ kāntārabhayaṁ viṣa jvara ḍākinīkṛtyā ādhva Revatī bhayam aśani durbhikṣa bhayam māribhayam chāyā skanda apasmāra bhayaṁ caurabhayaṁ jalasvapnāgnibhayam gajasiṁha-*

kept well guarded in the Tantras. Tāra (Oṁ), Māyā (Hrīm) Ramā (Śrīm), Kāma (Klīm), bīja (Kṣraum) and then the word Krodhamūrti (having the form of anger).

At the end of it, the word Nṛsiṁha, utter mahāpuruṣa, (the great being). Then mentioning pradhānadharmādharma (the primary cause, virtue and evil) utter the word nigaḍa (fetters) nirmocana (remover) at the end of it.

At the end of it, utter the word Kālapuruṣa (person superintending time). The toya (water) is like Kālāntaka (the annihilator of Time). At the end of the word Sveśvara (One's own lord) Sadṛgjalam (?) srānta, niviṣṭa (that which has entered Caitanyacitsadā (always conscious), at the end of bhāskara (illuminator), Kālādyatīta (transcending time), nityodita (ever shining) udayāstamayākrānta (Overcome by both rising and setting) Mahākāruṇika (excellently merciful), hṛdayabījacaturdala, niviṣṭita, having his seat in the four petals of the lotus of the heart, Caitanyātman, (O soul of consciousness) Caturātman (four-souled one), Dvādaśātman

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bhujaṅga bhayaṁ janma jarā maraṇa bhayaṁ nirmocaya nirmocaya praśamaya praśamaya jñeyarūpadhāraṇa Nṛsiṁha Bṛhat sāma puruṣa sarvabhayanivāraṇa aṣṭāṣṭaka catuḥṣaṣṭi ceṭikābhayam vidyāvṛta trayastriṁśaddevatā koṭi namita padapaṅkajānvita sahasravadana sahasrodara sahasrekṣaṇa sahasrapādasahasrabhujasahasrajihva sahasralalāṭa sahasrāyudha tamaḥ prakāśaka puramathana sarvamantrarājeśvarā vihāyasagatiprada pātālagatiprada yantramardana ghorāṭṭahāsa hasita viśvāvāsa vāsudeva Akrūra Hayamukha Paramahaṁsa Viśveśa viśva viḍambana niviṣṭa prādurbhāvakāraka Hṛṣīkeśa Svacchanda niḥśeṣajīva grāsakamahāpiśitāsṛglampaṭa khecarī siddhipradāyaka ajeya avyakta brahmāṇḍodara brahma sahasra koṭi srag muṇḍamāla paṇḍitamuṇḍa matsya Kūrma Varāha Nṛsiṁha Vāmana Trailokyākramaṇa pādaśālika Rāmatraya Viṣṇurūpa tattvatraya Praṇavādhāra śikhāpādaniviṣṭa svāhā svadhā vaṣaṭ vauṣaṭ huṁ prāṇādhāra ādideva prāṇāpāna niviṣṭita pāñcarātrika ditija vinidhanakara mahāmāyā amoghādarpa daityendradarpadalana tejorāśin oṁ klīṁ tejasvarapuruṣāya satyapuruṣāya phaṭ oṁ oṁ phaṭ oṁ namaḥ vāsudevāya phaṭ oṁ māyāmūrte phaṭ klīṁ amūrte phaṭ oṁ kraum viśvamūrte phaṭ oṁ hrīṁ viśvātmane phaṭ oṁ sau caturātmane phaṭ oṁ viśvarūpin phaṭ oṁ au hrai parama hrai parama hram sa phaṭ oṁ hraḥ Hiraṇyagarbharūpadhāraṇa phaṭ oṁ hraum anaupamyarūpadhārin phaṭ oṁ kṣauṁ Nṛsiṁharūpadhārin klaṁ ślaḥ aṣṭāṅga vinyāsa vinyastamūrtidhārin phaṭ hrau nisargasiddhaikarūpadhārin, phaṭ oṁ huṁ hruṁ huṁ kraum amuka mastakaṁ khaṇḍa khaṇḍa khādaya khādaya klīṁ sādhyamānaya ānaya mahātman samyag darśaya darśaya kṣāṁ kṣīṁ kṣūṁ kṣaiṁ kṣauṁ kṣaḥ kṣraum kṣapita kalmaṣa yaṁ yaṁ drāṁ drīṁ klīṁ blūṁ saḥ Nṛsiṁhāya jvālātmane svāhā Nṛsiṁhāya kālātmane svāhā oṁ kṣrauṁ klīṁ śrīṁ śrīṁ hrīṁ oṁ.

O twelve-souled one), Baka (crane), Hari, Sahasramūrte (having one thousand forms), O Lord Nṛsiṁha Puruṣa, Krodheśvara (Lord of anger), Rasasahasravanditapāda (O lord, with feet bowed by thousands of worlds) Kalpāntāgnisahasra-koṭyābha, (O one with the lustre of thousands of crores of the fire during the end of the kalpa), Mahādeva (O great lord), Nikāyadaśa (one with ten assemblages), Daśaśatayajña (one who has performed a thousand yajñas), Atala (nether worlds), should be known. Then Amalayugmakam (free from impurities twice), then piṅgalekṣaṇa (O tawny-eyed one), piṅgaladaṁṣṭra (O tawny-maned, O tawny-fanged one), Daṁṣṭrāyudha (one with fangs as weapons), Dānavendrāntaka (O annihilator of demons), Śoṇita-saṁskṛta-vigraha (One whose body is mixed with blood), O destroyer of all epileptic fits.

Surāsuravandyamānapādapaṅkaja (one whose lotus-like feet are worshipped by Devas and asuras), Bhagavan vyomacakreśvara (O lord of the circle of vyoma), prabhavāpyaya (O source of origination and dissolution), rise up, rise with that form, burn and burn the cluster of ignorance, bring to light, bring to light that prosperity of knowledge. O omniscient one, you are devoid of anger, O you are the cause of bringing down the magical formularies (jambha and jṛmbha), O truthful being, utter sadasadmadhyaniviṣṭam stationed between sat and asat (non-existent), then say, remove my fear from fellers, fear from forest, fear from poison. Then utter viṣa (poison), jvara (fever), ḍākini (witches), kṛtyā (action of black-magic), Revatīs (demons) Aśani thunderbolt), durbhikṣa (famine), mārī (plague and pestilence) add bhaya to all the above, then after mārīca (demons), add bhaya then chhāyā (shadow), then after the word skandāpasmāra add bhaya, then after caura (thief) add bhaya, then say jala svapna agni (water, slumber and fire), add bhaya to each, then after elephant, lions, and serpents say bhaya. then after the word birth, old age and death add bhaya. Then bhayaṁ nirmocaya, nirmocaya (remove fear, remove fear), praśamaya praśamaya (lessen, lessen) O jñeyarūpadhārin (O you who have assumed the form of objects of experience), O Nṛsiṁha of Bṛhatsāma (holy Sāma text), sarva bhayanivāraṇa

(O remover of all sorts of fear), the fear of eight into eight (sixtyfour) ceṭikās (slave girls) surrounded by vidyās (learning incarnates), trayastriṁśaddevatākoṭinamitapādapaṅkajānvita (O deity equipped with the lotus-like feet bowed by thirtythree crores of devas).

At the end of the word sahasravadana, (thousand faces, sahasrodara (thousand bellies), sahasrekṣaṇa (thousand eyes), sahasrapāda (thousand feet).

After uttering sahasrabhuja (thousand arms) utter sahasrajihva (thousand tongues) at the end say sahasralalāṭa (thousand foreheads), then say sahasrāyudhadhara (one holding a thousand weapons).

(Then utter) tamaḥprakāśa (one who illumines darkness), puramathana (destroyer of cities), Sarvamantrarājeśvara (the lord of all great mantras) Vihāyasagatiprada (one who bestows the ability to move about in the sky).

At the end of the word pātālagatiprada (the bestower of the ability to move about in the nether worlds) utter yantramardana (the suppressor of yantras) ghorāṭṭahāsahasita (one who laughs the terrible laugh), viśvāvāsa (the above of all), Vasudeva (the deity who has the abode in the heart), akrūra O horse-faced one, O great one, O lord of the world, O deliverer of the world, O immanent one, utter the words Viśvaprādurbhāvakāraka (one who causes the manifestation of the universe), O Hṛṣīkeśa, O svacchanda (O free one), then say niḥśeṣajīvagrāsaka (O swallower of all living beings).

Then utter the words mahāpiśitāsṛglampaṭa (one who is excessively fond of the plenty of flesh and blood), khecarīsiddhipradāyaka (giver of the khechari siddhi i.e. power of moving about in the sky), ajeya (unconquerable), brahmāṇḍodara (one who has the whole cosmic egg within the belly), Brahmasahasrakoṭisragmuṇḍamāla (one having thousands and crores of heads of Brahmā as garlands), paṇḍitamuṇḍa (of scholarly head), then say matsya, kūrma, varāha, Nṛsiṁha, Vāmana trailokyākramaṇapādaśālika (O Vāmana whose feet had measured the three worlds), Rāmatrayas (three Rāmas = Paraśurāma, Balarāma and Śrī Rāma), Viṣṇurūpadhara (one holding the form of Viṣṇu), tattvatraya (jāgrat, svapna and suṣupti), praṇavādhāra tacchikhāniviṣṭa (One who is established in Oṁ and its śikhā i.e., its subtle states as its flames).

At the end of the word svāhā utter svadhā, then vaṣaṭ, netra (vauṣaṭ), varma (hum) and astra (phaṭ), utter prāṇādhāra (support of the vital breath), ādideva (O primordial lord), then utter prāṇāpānaniviṣṭita (one who resides in prāṇa and apāna), Pañcarātrika (the sole resort of Pañcarātra) Ditijavinidhanakara (One who causes the death of the sons of Diti), Mahāmāyā, (the great deluder), amoghadarpa (one who has the unfailing boastfulness), daityendradarpadalana (the subduer of the valour of demons) oṁ, klīm, tejeśvarāya Puruṣāpāya satyapuruṣāya (unto the truthful person, the lord of Puruṣas with brilliant lustre), then astra (phaṭ), acyuta(oṁ), tāra (oṁ), astra (phaṭ) oṁ, then Vāsudeva (phaṭ) Oṁ Māyāmūrti, (phaṭ), kāma (klīm), O you who possess the form of the first letter of the vowels (svarādima-mūrti), then phaṭ, avyaya (oṁ) bīja (kṣraum) viśvamūrte (O immanent) then phaṭ, then oṁ, then māyā (hrīm) the immanent one, then phaṭ, then oṁ sau caturātmane (the four-formed one).

Phaṭ, tāra (Oṁ), I, O universal formed one, then phaṭ, then two oṁkāras, then hrai at the end of parama, hrām, along with phaṭ and oṁ.

Hraḥ Hiraṇyagarbharūpadhāraṇa (one who has the form of Hiraṇyagarbha,) then phaṭ, dhruva (oṁ), Hraum to one who has assumed the inimitable form,) varma (hum), dhruva (oṁ) thereafter. Kṣaum O you who have assumed the form of Nṛsiṁha, Oṁ Klīm ślaḥ, then taking the first letter of the vowels i.e. *a* and adding it to ṣṭāṅga vinyāsa vinyastamūrtidhārin (one who takes the form in eight places as fixed in the eight limbs of the body), then phaṭ. Then hrau nisargasiddhaikarūpadhārin (one who assumes the natural forms as established there). Then phaṭ. Oṁ hum for three times, then the hand and the head of the person referred to in the rite. Then repeat khaṇḍa twice (split, split), khādaya twice (eat, eat), klīm bring the sādhya (the person for whom the rite is performed), repeat ānaya twice (bring, bring), O noble soul, show well, well.

Then utter the bīja (Kṣraum) six long syllables, Kṣapitāntakalmāṣa (one who destroys sins). Repeat then aya (twice?) or five bījas of the arrow (drām, drīm, klīm, blūm, saḥ), svāhā to Nṛsiṁha with the form of flame. Then svāhā unto Nṛsiṁha with the form of the Kāla (the destroyer). Then its own bīja (kṣraum), the bīja of Lakṣmī (śrīm), māyā (hrīm), tāra (oṁ). This is the mantra consisting of one hundred thousand syllables.

206-207. Its sage is Kapila, the metre is Jagatī, the deity is Śrī Lakṣmī Nṛhari, the bīja kṣraum the śakti is vahnivallabhā svāhā, the colour is white, the note is udātta (high pitch) as mentioned by learned men, the kṣetra (the field) is the supreme soul, its utility is for the acquisition of everything.

208-210. Kṣaḥ unto the deity who has a thousand arms and who holds a thousand weapons. At the end of the word Nṛsiṁha (utter) svāhā, Astrāya phaṭ The mantra is thus mentioned after effecting the purity of the hands by means of this. Then he shall perform the aṅganyāsa rites.

211-213. Tāra (oṁ) Kṣāṁ sahasrākṣara vijṛmbhita (one stretching out with a thousand syllables Nṛsiṁhāya svāhā— this is mentioned as the mantra in the heart. Māra klīm, kṣīm mahātenu prabhāvikara (at the end of the great, the following lustre is scattered) Nṛsiṁhāya svāhā. This is glorified as the hṛdayamantra, tāra (oṁ) kṣūm utter tapta-yaṁhāya dṛkkeśānta unto the heated yaṁha from the eye upto the end of hair jvalati avikala kūrma (the tortoise that is unimpaired blaze). The long one is more than the thunderbolt. O lord, Divine Lion, thanks to the touch of the claws. O Hari, obeisance be to you. Repeat these words twice each Mahādhvasta, Jagadrūpa, Nṛsiṁhāya, (the great one destroyed, one of the forms of the universe, unto Nṛsiṁha). By means of this the tuft of hair is mentioned. Then the Kavaca is mentioned.

214. Tāra (Oṁ), Kṣaim good varṇa (?), madamattavihvalita Nṛsiṁhāya svāhāsvāhā (unto Nṛsiṁha who is excessively intoxicated). This is said to be the kavaca (hum).

215. Tāra (Om) Kṣaum, O thousand-eyed, O wearer of the universal form. This mantra ending with svāhā is glorified as the mantra of netra (Vauṣaṭ).

216. Tāra (Oṁ) Kṣaḥ, sahasrabāhave (One having

thousand hands) sahasrāyudhāya Nṛsiṁhāya svāhā (Svāhā unto Nṛsiṁha having thousand weapons).

217-221. The astra mantra has thus been recounted.

Thereafter, he shall meditate on the Man-Lion—who has the lustre of thousand rising suns, who has three eyes, who has terrible ornaments and who tears asunder the daitya with the sharp points of his baton-like hands.

After meditating thus, the repeater of the mantras shall perform japa a thousand times. He shall perform homa with milk-pudding soaked in ghee. The mantra shall be perfectly realised. After conceiving the mūrti by means of the mūla mantra, he shall worship Nṛhari mentioned previously. Then, at the outset, he shall worship the aṅgas, discus, conch, noose, goad, thunderbolt, mace, dagger and bamboo in the petals. Thereafter he shall worship the guardians of the quarters and thunderbolt etc.

222-227. When the mantra is achieved thus, the repeater of the mantra should apply it for the practical use. If any one is caught hold by evil planets he shall charge bhasma, with the mantra and smear it over the afflicted person. By the application of Bhasma the evil planets are destroyed. There is no doubt in this that in the same manner Yakṣas, Rākṣasas, Kinnaras, goblins, ghosts and evil spirits do perish. The evil spirits induced by other's black magic perish when this mantra is repeated. If the bhasma is smeared, the man becomes invincible immediately. The devotee shall keep it in a jar in a mystic diagram called Sarvatobhadra, on an auspicious day. He shall then fill it with sacred waters and repeat the mantra hundred and eight times. A man who performs his ablution thereby certainly crosses all mishaps. Of what avail is much talk ? This excellent Mantra is the bestower of all desired things.

228. "We know the deity with adamantine claws. We meditate on the deity with sharp fangs. May Nṛsiṁha urge us, therefore", this is Nṛsiṁhagāyatrī.[1] It bestows all desired things. By remembering this alone all sins will be dispelled.

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[1] *Nṛsiṁha Gāyatrī* mantra is as follows:
Vajranakhāya *vidmahe* / *tīkṣṇadaṁṣṭrāya dhīmahi* / *tanno Nṛsiṁhaḥ pracodayāt*.

CHAPTER SEVENTYTWO

The worship of Hayagrīva

Sanatkumāra said :

1. Oṁ namo Viṣṇave Surapataye Mahābalāya Svāhā (Obeisance unto Viṣṇu, the extremely powerful lord of Devas Svāhā). This is the eighteen-syllabled mantra.

2. Its sage is Indu (the moon), the metre is virāṭ, the deity is Dadhivāmana,[1] Oṁkāra is the bīja, svāhā is Śakti.

3-5. The syllables of the mantra are grouped into classes of one, two, three, five and two syllables and the nyāsas in six limbs are performed. Then, the syllables are fixed in the head, on the forehead, in the eyes, ears, lips, palate, throat, arms, on the back, in the belly, umbilicus, private parts, thighs, knees, calves and the feet. The syllables originating from the mantra are only eighteen. Thereafter, he shall meditate on the lord.

6-8. He shall meditate on the lord who is white like the pearl, who has jewels and ornaments, who is stationed in the moon, whose face shines by means of forelocks resembling bees and who holds a jar filled with pure water and a cup filled with curd-soaked rice with his hands. He shall worship him and repeat the mantra three hundred thousand times. To the extent of one tenth of it he shall perform homa with milk-pudding and cooked rice soaked in ghee or with curd-soaked rice in accordance with injunctions. In the fancied pedestal on the top of the moon, as mentioned before, he shall worship him.

9-11. After duly worshipping the fancied idol reciting the mūla mantra he shall worship the six aṅgas in the filaments. Vāsudeva, Saṁkarṣaṇa, Pradyumna, Aniruddha in the petals of the quarters, Śānti, Śrī, Sarasvatī and Rati in the corner petals and the emblem Vainateya, Kaustubha, Vanamālikā, conch, discus, ironclub and the bow (Śārṅga) in the eight petals.

The mantra of Dadhivāmana is given in the verse:
Oṁ namo Viṣṇave surapataye mahābalāya svāhā
In Śaradā Tilaka the *mantra* is given in the verse as follows:
Tāro hṛt viṣṇave paścāt ṅentaḥ surapatir bhavet /
Mahābalāya ṭhaddvandvam manuraṣṭādaśākṣaraḥ //

12-15. At the lips of the petals he shall worship Keśava etc and the guardians of the quarters thereafter. After worshipping their weapons he shall worship the eight elephants of the quarters viz Airāvata, Puṇḍarīka, Vāmana, Kumuda, Añjana, Puṣpadanta, Sārvabhauma and Supratīka. The female elephants, their mates, are Abhramu, Kapilā, Piṅgalā, Anupamā, Tāmrakarṇī, Śubhradantī, Aṅganā and Añjanāvatī. When everything is propitiated thus, the devotee shall be the perfect possessor of the Mantra. One who is desirous of prosperity and glory shall give the desired things to the repeater of the mantra. The intelligent devotee shall perform homa for a thousand times with milk-pudding and ghee.

16-18. He shall obtain great splendour and glory, by performing homas with grains. By performing a thousand homas with the seeds taken from Śatapuṣpa, one dispels great fear. No hesitation, no doubt need be entertained in this respect. One gets liberated from ill fortunes by performing homa with pure curd-soaked rice. After meditating on the form of Trivikrama, he shall, with great concentration, repeat the Mantra. One who is imprisoned in a jail shall be released, thanks to the power of the mantra.

19. One shall get the painting of the lord of Devas either on the wall or on the plank and worship it every day with great fragrant flowers. He shall attain great glory and prosperity.

20. By performing homa with red lotuses the repeater of the mantra can make the entire universe subservient to him. He shall perform homa every day with cooked rice soaked in ghee. He shall perform twenty-eight homas every day.

21-24. One who performs homa duly with sugar, ghee and cooked rice shall attain everlasting cooked rice. One shall perform homas with (baked pies) having six tastes. He shall perform homa eight thousand times. He shall withstand ill fortune and attain great glory and prosperity. The repeater of the mantra shall perform ten thousand homas with curd-soaked rice mixed with sugar. Wherever he may reside he shall attain a mountain (huge quantity) of cooked rice there. A man shall perform a thousand billion homas staying near a bilva (tree). There is no doubt in this that he obtains great fortune there and then. If a man forms a hundred thousand homas with milk-pudding, he shall become equal to the lord of speech.

25. After repeating the mantra a hundred thousand times he shall perform Homa to the extent of one-tenth of it by the fruits of Putrajīva (Nagdie Putranjīva) into the fire kindled by the twigs of that tree. One shall attain a son.

26-27. That yantra (amulet) is conducive to richness, the yantra which contains Tāra (oṁ) as Sādhya (the person for whose good the rite is performed) which shines with its pericarp, which consists of shining filaments of good colour with Om in the centre and has two syllables of the mantra in each of the eight petals which contains the remaining two syllables of the mantra in the last petals which is enveloped by twelve syllables (of the vowels) and all the letters of consonants externally.

28. After meditating on red Trivikrama, the repeater of the mantra shall perform ten thousand homas with flowers red in colour. He shall be victorious everywhere.

29. If one meditates on the deity as occupying the seat on the moon and performs ten thousand homas with lotuses, one shall attain a kingdom endowed with all characteristics and free from thorn.

30. By performing ten thousand homas with cloves soaked in honey or with the petals of apāmārga flowers along with the repetitions of the name of the sādhya (i.e. the person to be brought under control), he shall certainly become controlled.

31. By performing hundred and eight homas with the auspicious petals of apāmārga flowers or by performing so many japas for seven days he shall be relieved from great ailments.

32-33. He shall repeat the following mystic words,[1] "udgirat

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[1] The *mantra* of Hayagrīva is given in Śāradā Tilaka in the following verse:

udgirat padamābhāṣya praṇavodgīthaśabdataḥ /
Sarvavāgīśvaretyante pravadetīśvaretyatha //
Sarvavedamayācintyapadānte sarvamuccaret /
Bodhaya dvitayāntoyam *mantras*tārādirīritaḥ //

The mantra of Hayagrīva then comes to this :
"Oṁ udgirat oṁ sarvavāgīśvareśvara sarvavedamayācintya sarvaṁ bodhaya bodhaya".

Oṁ udgītha Sarvavāgīśvara", then he shall repeat sarvavedamaya (O deity identical with all the Vedas) acintya (the inconceivable) sarvaṁ bodhaya, bodhaya (enlighten, enlighten everything). The mantra begins with tāra (OṀ).

34. Its sage is Brahmā, the metre is anuṣṭup and the deity is Hayagrīva, the lord who bestows speech and prosperity.

35-37. He shall conceive the five aṅgas by uttering Oṁ and the (four) quarters of the mantra. He shall then meditate on the deity—"I salute the Horse-faced lord whose lustre is equal to that of the snow-capped mountain, who is bedecked in garlands of tulasī leaves and whose high region is that of speech. After meditating thus, he shall repeat the Mantra ten thousand times. To the extent of one tenth of it he shall perform homa with milk-puddings soaked in honey. After conceiving the idol by the mūla mantra he shall worship it in the pedestal belonging to Viṣṇu, accompanied by Vimalā etc.

38-40. In the four quarters inside the pericarp beginning with the east he shall worship Sanandana, Sanaka, Śrī and Pṛthivī (Earth). In its exterior he shall worship the four Vedas. In the six corners he shall worship these six Vedāṅgas namely Nirukta (Etymology), Jyotiṣa (Astronomy), Vyākaraṇa (Grammar), Kalpa (rituals), Śikṣā (Science of Euphony and proper pronunciation) and Chandas (Prosody). Then he shall worship the eight mothers at the eight petals.

41-42. The sādhaka (aspirant) shall worship Vakratuṇḍa and others, eight in all, in the middle of the petals. Afterwards he shall worship the eight Bhairavas in the tips of the petals. Asitāṅga, Ruru, Bhīṣaṇa, Raktanetraka, Baṭuka, Kāladamana, Dantura and Vikaṭa.

43. Exterior to it in the sixteen petals he shall worship the ten incarnations of Hari as well as the six weapons viz., the Conch, discus, iron club, lotus, sword Nandaka and the bow Śārṅga.

44-47. Exterior to it in the outermost quarters he shall worship the ten guardians of the quarters beginning with Indra. After worshipping the thunderbolt etc. exterior to it he shall in due order worship at the entrances, Mahāgaṇapati, Durgā, Kṣetreśa and Baṭuka. The entire group of the Yoginīs beginning with Prakaṭa shall be in the outside. Still exterior to it are the seven rivers and exterior to it, the nine planets. After worshipping the Horse-faced deity thus for fifteen times he shall become equal to the lord of speech in fluency of speech and the lord of wealth by means of his riches.

48-49. When the mantra has been achieved thus the repeater of the mantra can apply it to practical purpose. He shall charge pure water with the mantra one thousand and eight times and for a month with the mūla mantra. He who conquers his sense organs and drinks this water becomes very intelligent. Even a born dumb man certainly attains the achievement of fluency of speech.

50-51. The bīja is said to be Viyat (ha) Bhṛgu (sa) and arghīśa (u) stationed with the firmament (indu) (ṁ). At the time of the lunar or solar eclipse he shall pour milk into a gold vessel and put vaṭa (arris root) into it. The repeater of the mantra shall stand in water upto the neck and reverentially perform Japa of the mantra throughout the duration of eclipse.

52-54. He shall then drink the entire milk immediately. He shall have good fluency of speech. He shall take the seed of the jyotiṣmatī creeper and inspire it with the mantra. He shall then eat it. The number of seeds must be increased by one everyday till it comes to one hundred and eight. It is true that man will be an incarnation of Sarasvatī on the earth. O leading brahmins, of what use is much talk? By the grace of this mantra he shall become an interpreter of the Vedas, Āgamas etc and possess knowledge. In combination it is Hsaum.

CHAPTER SEVENTYTHREE

The worship of Rāma etc.

Sanat kumāra said :

1. Henceforth, the mantras of Rāma are being recounted. They bestow siddhis on the aspirants. By their

propitiation, people are able to cross the ocean of worldly existence.

2. Of all the excellent mantras and those of Gaṇapati, Sūrya, Śakti and Śiva, the Vaiṣṇava mantra is the most excellent. It is the bestower of desired objects.

3. Even among the Vaiṣṇavas the mantras of Rāma are more efficacious. They are millions of times more fruitful than those that are related to Gaṇapati, etc.

4. Vahni (ra) is stationed on the couch of Viṣṇu (a), its head is bedecked with moon (m). The mantra ends with āya. Rāmāya namaḥ. It is destructive of multitude of great sins.

5-8. Among the mantras related to Rāma the six-syllabled one is the most excellent. By the mere utterance of this mantra the sins of slaughtering thousand brahmins, committed knowingly or unknowingly, sins of stealing gold thousand times, drinking of wine and defiling of preceptor's wife, and thousands and millions of subsidiary sins, undoubtedly perish instantaneously.

The Sage is Brahmā, the metre is Gāyatrī and Rāma is the deity. The first one (Rāma) is the bīja, hṛt (namaḥ) is the śakti. Its utility is the acquisition of everything. He shall perform Ṣaḍaṅga Nyāsa by means of the bīja of long vowels.

9. After fixing the syllables of the mantra in the brahmarandhra (cerebral orifice), in the middle of the eye-brows, in the heart, in the navel, in the rectum and in the feet in their specific order, he shall fix Keśava and others.

10-13. After performing the rite of Pīṭhanyāsa he shall meditate on the excellent scion of the family of Raghu in the heart. He is as resplendent as the dark clouds. He is seated in the posture of Vīrāsana[1] (Heroic Posture). He shows the gesture (mudrā) of knowledge[2] by means of his right hand and keeps the other hand on the knee. Sītā with a lotus in her hand is at his side. She has the lustre of lightning, she is bedecked and decorated in various ways. She is looking at the lotus-like face of Rāma. After meditating thus, the repeater of the Mantra shall perform six hundred thousand japas (i.e. as many hundred thousands as there are syllables). To the extent of one tenth of it he shall perform homa into the fire by means of lotuses. Thereafter, he shall feed the brahmins. He shall then worship in the pedestal belonging to Viṣṇu accompanied by Vimalā etc.

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[1] In Śāradā Tilaka, Vīrāsana is defined as follows:
Ekam padamadhaḥ kṛtvā vinyasyorau tatthetaram /
Ṛjukāyo viśed yogī vīrāsanamitīritam //
Chap. 25, verse 15

[2] Jñānamudrā is a kind of posture of hands and fingers. It is defined thus: One should join the tip of the forefinger with the thumb of the right hand and place the hand before the chest—the palm of the hand should remain stretched, the left hand should be placed on the left thigh upside down".

14. The Sādhaka (aspirant) shall conceive the idol by means of the mūla mantra. He shall invoke the deity therein. He shall worship Sītā seated on his left by means of her mantra.

15. Rāma (Śrīṁ) Sītā used in the dative case and ending with svāhā which constitutes the mantra of Jānakī. After worshipping Śārṅga in front he shall worship the arrows in both sides.

16-18. He shall worship the six aṅgas in the filaments and in the petals and should worship Hanumān, Sugrīva, Bharata, Vibhīṣaṇa, Lakṣmaṇa, Aṅgada, Śatrughna and Jāmbavān in their respective order. He shall worship Hanumān who is reading in front (of Rāma) holding a book. He shall worship Bharata and Śatrughna who hold the chowries at the two sides. He shall worship Lakṣmaṇa who stands behind (Rāma) holding umbrella with his two hands.

19-20. Thereafter, he shall worship in the eight petals the following deities, viz. Sṛṣṭi, Jayanta, Vijaya, Surāṣṭra, Rāṣṭrapāla, Akopa, Dharmapālaka, Sumantra. After worshipping them, the guardians of the quarters equipped with their weapons should be worshipped. By propitiating Rāma thus one becomes Jīvanmukta (liberated in this very existence).

21. In order to keep the king under control he shall with concentration of mind perform homa with āti flowers smeared with the sandal paste. For the achievement of wealth and grain he shall worship with lotuses.

22. He who desires fortune shall perform homa by means of flowers originating from bilva; he shall keep the entire

universe subservient if he worships with blue lotuses soaked in ghee.

23. The devotee shall be long-lived and free from ailments if he worships with śataparvī (bambo shoots) smeared with ghee; by performing homa with red lotuses he attains desired wealth.

24-26. By performing homa with palāśa flowers (Butee Frondora) he becomes very intelligent. He shall drink water charged with the mantra. Within a year he becomes a kingpoet. For suppressing great ailments he shall eat rice charged with that mantra. By performing homa with the medicine mentioned he shall be relieved from the ailment instantaneously. If the devotee shall observe payovrata (taking in only milk, water) and perform japa of the mantra a hundred thousand times on the banks of a river or in a cowpen and then perform homa with milk pudding soaked in ghee he shall become the storehouse of learning.

27-29. If a man loses his overlordship (or finds it depreciating) he shall take in only vegetables. Standing within water he shall perform japa a hundred thousand times. To the extent of one tenth of it he shall perform homa with bilva flowers. Undoubtedly he shall regain the same overlordship. A man shall observe fast and seated on the banks of the Gaṅgā repeat the mantra a hundred thousand times. To one tenth of it he shall perform homa with lotuses or flowers originating from Bilva mixed with the three sweet things sugar, honey and ghee. He shall attain the glory of a kingdom.

30. In the month of Mārgaśīrṣa (Nov-Dec.) the devotee shall take to diet of bulbous roots, roots and fruits and staying under water perform japa of the mantra, a hundred thousand times. To the extent of one tenth of it, he shall perform homa into the fire by means of milk-puddings.

31-35. A son or a grandson resembling Śrī Rāmacandra is born to him. There are many other applications of this great mantra. But there is no other world in regard to those who make this application. He shall draw a diagram with six corners with eight leaves and then externally draw a lotus consisting of twelve petals. The expert shall write six syllables of the mantra in the corners (angles). In the eight petals he shall write the eight syllables with the Oṁkāra within. In the Ravidala (i.e. in the twelve petals) he shall write kāmabīja (klīm) in the middle, then the name shall be written enveloped by the mantras. It shall be enveloped with sudarśana (ca) externally and in the quarters enveloped by the vowels. The Bhūpura (the External walls) shall shine due to the thunderbolt (va). The corners shall shine through Kandarpa (ka), the goad (krom), noose (am) and the earth (lam). This is known as Yantrarāja (the king of Yantras).

36-37. The mantra shall be written with Aṣṭagandha (eight fragrant substances) in a birch bark and shall be worshipped in the manner mentioned before. In the six corners and the twelve lotus petals evolved by pairs, and in the filaments of the eight-leafed lotus, the learned man shall write two vowels in each of eight petals. He shall write mātṛkās outside of it. Then the mantra (of Rāma) will be the giver of life to it.

38. The repeater of the mantra shall wear this Yantra on an auspicious day round his neck, on his right hand or on the head. He is liberated from all sins.

39-42. The (practice of the mantra shall begin) on an auspicious day with an auspicious constellation. It shall be practised in a good spot devoid of any cause for poignant grief. The practice of Vaśya (controlling), ākarṣaṇa (attracting), vidveṣa (hatred), drāvaṇa (routing) and uccāṭana (eradication) shall be initiated in due order on Punarvasu, Puṣya, Āśleṣā, Ārdrā and Maghā constellation. For the purpose of controlling, the diagram should be inscribed with the pen (quill) made of Dūrvā grass; in the case of attraction the pen is that which is taken from karañja (Galedupa Arborea); in the case of bringing about death the pen is to be made of human bone; in bringing about arresting activities the pen is that which originates from Vṛkṣarāja (the fig tree). For achieving peace, nourishment and longevity, for the suppression of all adversities generating blunder and perturbation, the expert shall engrave it on the stone. If he wishes to cause hatred he shall write on the hide of a donkey and for the purpose of driving away the enemy he shall write in the emblem.

43. In the activity of generating fever, distress, sorrow and death of enemies the excellent Sādhaka (aspirant) shall write the mantra on a yellow cloth and practise.

44-45. In vaśya and ākṛṣṭi (controlling and captivating) he shall worship duly by means of eight fragrant things, in the case of striking and driving away he shall make the inscription by a piece of charcoal from funeral pyre. If the inscription is made of poisonous milky exudation of arka (sun) plant, death will certainly take place. After writing the Yantrarāja thus he shall worship it with sandal paste, flowers, etc.

46. The excellent sādhaka should wear it after covering it with trilauha (gold, silver and copper).

The bīja (rāṁ) Rāmāya Svāhā is the mantra which contains six syllables.[1]

47-52. The great Sudarśana mantra,[2] the bestower of all achievements is being given. After mentioning Sudarśana mahācakra-rājeśvara (The lord of the king of cakras). One should say duṣṭāntaka (annihilator of the wicked), duṣṭabhayānaka (terrible unto the wicked), duṣṭabhayaṁkara (cause of terror for the wicked), chindhi twice (split, split), vindhi twice (pierce, pierce), then vidāraya twice (tear off, tear off) paramantrān grasa grasa (swallow, swallow the mantra of others) then bhakṣaya (terrify, terrify), then hum should be uttered. The mantra ends with svāhā.

This mantra is said to consist of sixty-eight syllables. This is in enveloping the Yantra.

Mūlamantra : Tāra (oṁ), hṛt (namaḥ) bhagavān in the dative (unto the lord), Raghunandana in the dative (unto the delighter of the family of Raghu), Rakṣoghnaviṣadāya (unto one who is clever in slaying the demons), madhura prasannavadanāya (unto the one who is sweet smiling-faced) amitatejase (unto the one who is possessed of illimitable splendour), then bālāya Rāmāya Viṣṇave namaḥ (obeisance to the boy Rāma who is Viṣṇu himself). This is called mahāmantra consisting of forty-seven syllables.

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[1] The mantra runs thus—
Rāṁ Rāmāya Svāhā.

[2] Mahāsudarśana mantra is as follows:
Sudarśana mahācakra rājeśvara duṣṭāntaka duṣṭabhayānaka duṣṭabhayaṅkara chindhi chindhi bhindhi bhindhi vidāraya vidāraya paramantrān grasa grasa bhakṣaya bhakṣaya trāsaya huṁ phaṭ svāhā. It consists of 68 syllables.

53. Its sage is Viśvāmitra, the metre is Gāyatrī, the deity is Śrī Rāma, Oṁ is the bīja and Svāhā is the śakti.

54. He shall conceive the aṅgas by means of bīja (Rāṁ) and māyā (hrīm) along with six long vowels. He shall perform its meditation and worship as before.

55.-57. The mantra when propitiated grants all desires.

The five-syllabled mantra adorned with own bīja (Rāṁ), Kāma (klīm), Śakti (hṛīm), Vāg (aim) Lakṣmī (śrīm) tāra (Oṁ) separately in six ways takes the form of six types of mantra. Thus, it becomes the bestower of four vargas (the four aims of human life). Their sages are Brahmā, Sammohana, Śakti, Agastya, Dakṣiṇāmūrti, and Śrīśiva respectively. They are mentioned to you in their order. Or Viśvāmitra is the sage of the mantra beginning with Kāmabīja.

58. Gāyatrī is the metre, Śrī Rāma is the deity, the bīja and Śakti are as mentioned above, the ṣaḍaṅga nyāsa shall be the syllables of the mantra.

59-62. Or by means of the bījas equipped with the long syllables he shall fix the syllables of the mantra. One shall meditate on the lord seated inside the aeriel chariot named Puṣpaka on the cloth that covers the throne. It is at the root of the divine Kalpa tree in a golden platform. In a lotus of eight petals, the lord whose lustre is like that of sapphire, is seated in a heroic posture (Vīrāsana). He shines, with the gesture of perfect knowledge. He has kept his left hand on his left thigh. He is being served by Sītā and Lakṣmaṇa. He is decorated in jewels. After meditating on the lord he shall repeat the mantra for as many hundred thousand times as there are syllables in it. Or he shall remember Hari who shines like the victory of Kāma and other mantras.

63-64. The worship, rites according to one's desires and all other things, shall be performed as are done like the six-syllabled mantra.

The word Rāma is preceded by dhruva (Oṁ) and followed by either Candra or bhadra. It should be in the dative case, Śrī Rāmacandrāya or Śrī Rāmabhadrāya, (the word namaḥ is added in the end). Then the two mantras become eight-syllabled ones.[1] If tāra (oṁ) is added in the end they become nine-syllabled ones. The repeater of the mantra shall worship these as in the case of the six-syllabled mantra.

65-67. "Huṁ (i.e. Kavaca—coat of mail) Jānakīvallabhāya svāhā". This is ten-syllabled great mantra. Its sage is Vaśiṣṭha, its metre is svarāṭ. Sīta's consort is the deity, the first one is bīja, svāhā is śakti. He shall perform Ṣaḍaṅga nyāsa in due order by means of Kāma Vīja (klīm). He shall perform nyāsa rite for ten syllables in the head, forehead, middle of the eye-brows, palate, throat, heart, umbilicus, feet, knees and legs.

68-73. In the city of Ayodhyā, in a golden dais studded with jewels of variegated colours, under a canopy decorated with mandāra flowers and equipped with festons, Rāghava, is seated in the aerial chariot. He is being eulogised by Rākṣasas, monkeys, and Devas of auspicious nature seated in good aerial chariots. He is served by humble sages. His left side is decorated by Sītā. He is made elegent by Lakṣmaṇa. He is dark in complexion, his face is beaming with delight, he is bedecked in all kinds of ornaments. After meditating thus, the repeater of mantras shall with concentration repeat the mantra as many hundred thousand times as there are syllables therein.

Rāmāya Dhanuṣpāṇaye Svāhā. This is the ten-syllabled mantra. Its sage is Brahmā, its metre is Virāṭ. Rāma, the suppressor of the Rākṣasas is mentioned as the deity.

74-77. The first one is the bījā, svāhā is the śakti, he shall conceive the aṅgas through the bīja. The fixation of the syllables, worship, etc he shall perform in the same manner as mentioned in the case of the ten-syllabled[1] mantra. He shall remember the deity as holding the bow and the arrows.

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[1] The combination of the mantra is as follows:
Oṁ Rāmacandrāya namaḥ
OR
Oṁ Rāmabhdrāya namaḥ

Tāra (Oṁ) namaḥ Bhagavate Rāmacandrāya (Rāmabhadrāya). The two mantras are twelve-syllabled ones, the sage, the mode of meditation etc are as before. The name of Rāma can be prefixed with Śrī and again with jaya twice followed by Rāma, is of thirteen syllables. The sage is Brahmā, the metre is Virāṭ, Rāma the destroyer of multitudes of sins is mentioned as the deity.

78. He shall perform Saḍaṅga nyāsa with the three words repeated twice. Its meditation, worship, etc., he shall perform as in the case of the ten-syllabled mantra.

79. "Oṁ namo Bhagavate Rāmāya mahāpuruṣāya namaḥ". This is the eighteen-syllabled mentra.

80-81 The sage is Viśvāmitra, the metre is Dhṛti, Rāma is its deity, tāra (Oṁ) is the bīja, namaḥ is the Śakti. With great concentration he shall perform Ṣaḍaṅga nyāsa by the syllables of the mantra grouped into one, two, four, three, six and two syllables.

82-86. Meditation : When the dance is begun with the noise of different kinds of drums, conch and musical instruments, when the auspicious speed about victory is spreading everywhere, when the place is rendered sweet smelling with sandal aguru musk, camphor, etc, when the air is rendered fragrant wafting the sweet smell of different kinds of flowers, when everything has been beautified by the singing of Deva and Gandharva, when Rāghava is seated on a throne over the aeriel chariot Puṣpaka. He is accompanied by Lakṣmaṇa and Sītā. He appears splendid with the matted hair and his crown. He holds the bow and the arrows. He is accompanied by Sugrīva and Vibhīṣaṇa. He is dark in complexion. He is on his way back after killing Rāvaṇa. He has thus protected the three worlds. After meditating thus the repeater of mantra shall perform japa as many hundred thousand times as there are syllables in the mantra. To the extent of one tenth of it, he shall perform homa with milk pudding and then offer worship as before.

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[1] The combination of the mantra is as follows :
Oṁ namo bhagavate Rāmacandrāya or Rāmabhadrāya
This mantra contains twelve syllables.

87. Praṇava (Oṁ), namaḥ, Sītāpataye Rāmāya, hana, hana,hum (coat of mail), astra, (phaṭ) and in the end svāhā.[1]

88. This is nineteen-syllabled mantra and it achieves all objects. Its sage is Viśvāmitra and the metre cited is anuṣṭup.

89. The deity is Rāmabhadra, jam (?) (Om) is the bīja and namaḥ is śakti. (The nyāsa rite should be performed) duly by the syllables beginning with the mantra. Then he shall meditate as before.

90(a) The worship and other activities for the fulfilment of cherished desires, every thing in regard to this mantra is as in the case of the six-syllabled mantra.

90(b) Tāra (Om), its own bīja Kamalā (Śrīm), Rāmabhadra maheṣvāsa.

91-92. O heroic scion of Raghu's family, O great wielder of bow, Nṛpottama (O excellent king) Daśāsyāntaka (O destroyer of the ten-headed demon, māṁ rakṣa (save me). Dehi paramām me śrīyam (grant great prosperity to me). The mantra shall be one of thirtyfive syllables. Devoid of bījas this mantra is of thirtytwo syllables and it bestows fruit.

93. Its sage is Viśvāmitra, anuṣṭup is cited as the metre, the deity is Rāmabhadra, the bīja is its own and Indirā is its Śakti.

94. The knower of the mantra shall perform all rites through the words beginning with the three bījas and by means of the entire mantra. After fixing the five aṅgas he shall perform nyāsa rites of the syllables in the order.

95-96. He shall perform nyāsa rites of the mantra on the head, forehead, in the eyes, ears, cheek, nose, mouth, joints of the hands, breasts, heart, umbilicus, hips, penis, rectum and in the joints of the legs. He shall as before perform meditation, worship etc.

97. The Puraścaryā (repetition of the mantra with the homa) is for three hundred thousand times, the havana is to be

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[1] It gives another *mantra* of Rāma:
Oṁ namaḥ Sītāpataye Rāmāya hana huṁ phaṭ svāhā.
It contains nineteen syllables.

done by means of milk pudding. With great concentration he shall perform japa for a hundred thousand times after meditating on Rāma as yellow-complexioned deity.

98-101. To the extent of one tenth of it, he shall perform homa with lotuses. He will become a Kubera in possession of riches.

"Oṁ hrīṁ śrīṁ śrīṁ Dāśarathaye namaḥ."[1] This is eleven-syllabled mantra. The sage, the mode of worship etc of this is as before.

Trailokyanāthāya namaḥ (obeisance unto the lord of three worlds). This is eight-syllabled mantra. In regard to this also, everything is as before i.e. the nyāsa, the meditation, the worship, etc.

Āñjaneyāya Gurave namaḥ (obeisance to Āñjaneya, the preceptor. This is a nine-syllabled mantra. Its worship is the same as before "Rāmāya namaḥ". This is a mantra with five syllables.

102-104. Its sage, meditation, worship, nay everything is the same as in the six-syllabled mantra. Rāmabhadrāya svāhā or Rāmacandrāya svāhā are mentioned. They are two separate mantras. Their sage, worship etc. is as before. Vahni (Ra) is accompanied by Śeṣa (Ā). Its head is bedecked in the moon (m). There is another single-syllabled mantra of Raghupati. It is another divine Kalpa tree. The sage is Brahmā, the metre is Gāyatrī. Its deity is Rāma.

105-108. He shall perform Ṣaḍaṅga rites by means of mantra consisting of six long syllables.

On a lotus seat (posture) in the bower of mandāra trees on the bank of Sarayū, the dark-complexioned lord is seated in a heroic pose. He appears splendid with the mudrā of perfect knowledge. He has placed his left hand on his left thigh. He is accompanied by Sītā and Lakṣmaṇa. He surveys himself. He has the unmeasured brilliance and manmatha. He resembles pure crystal. The devotee shall think about the deity only with a desire for salvation. He shall think of the great Ātman. He shall repeat the Mantra six hundred thousand times. Everything is as in the case of six-syllabled mantra, viz the homa, deity, worship, etc.

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[1] **It gives an eleven-syllabled *mantra* of Rāma : Oṁ hrīṁ śrīṁ śrīṁ Dāśarathave namaḥ.**

109. Vahni (Ra) is seated on Śeṣa (ā) which is added with the end of bha (ma) with (ḥ). This mantra has only two syllables. The sage, the mode of meditation and worship is as in the case of single-syllabled mantra.

110. Tāra (Oṁ) māyā, śrī, Rāma, astra, bīja taking one of these it becomes three-syllabled one. It shall be of six varieties. It bestows all desired things.

111. Two-syllabled mantra ending with Candra or Bhadra. It is of two types and hence four-syllabled. The sage, mode of meditation, worship etc. of these is as in the case of single-syllabled mantra.

112. Tāra (Oṁ) Rāmāya huṁ phaṭ svāhā. This great mantra is of eight syllables. The sage, the mode of worship etc. is in the case of six-syllabled mantra.

113. Tāra (Oṁ), māyā (hrīm), Rāmāya namaḥ Om. This Rāma mantra of eight syllables is known as Śiva-Umā mantra. It bestowes all siddhis.

114. Sadāśiva is the sage, Gāyatrī is the metre. The deity is Śiva, Umā or Rāmacandra.

115. After performing ṣaḍaṅganyāsa with māyā (hrīm) having six long vowels or with (Oṁ) with five syllables (of the mantra) he shall meditate in the heart on the deity worshipped by gods (as follows).

116. We worship Rāma who has three eyes, who wears the crescent moon, who is excellent one, who wields trident, who has dusted his limbs with ash and who has matted hair.

117. He shall meditate on the beautiful lady. She has excellence of beauty by decorating her head with the moon. She holds noose, goad, bow and arrows and has three eyes.

118. After meditating thus, he shall perform japa for as many hundred thousand times as there are letters in the mantra. He shall perform homa with leaves of bilva tree, its fruits, or gingelly seeds, or with lotuses mixed with three sweets (Sugar, Honey and ghee).

119-121. Wealth and siddhis desired even by gods themselves come in their own way.

Tāra (Oṁ), māyā (hrīm), Bharatāgraja Rāma (the elder brother of Bharata) manobhava klīṁ svāhā. This is a twelve-syllabled mantra which is like another divine kalpa tree. The sage is Aṅgiras, the metre is Gāyatrī, Śrī Rāma is the deity. Bhauma (hrīm) is the bīja, svāhā is the śakti. The aṅgas are conceived by the syllables classified into groups of one, one, seven, two and one letters.

122-124. Its meditation, worship etc be performed as are done in the case of six-syllabled mantra.

Oṁ namaḥ Sītāpataye Rāmāya hana hana hum phaṭ. This mantra consists of sixteen syllables. Its sage is Agastya, the metre is Bṛhatī and the deity is Śrī Rāma, aham is the bīja. Rām is the śakti. The five aṅgas are to be performed by means of syllables grouped into three, four, three, four and two syllables.

125-127. He shall perform meditation, worship and everything else as are performed in the case of six-syllabled mantra.

Tāra (Oṁ) hṛt (namaḥ) Brahmaṇyadevāya (unto one who is worthy of being served and who is favourably disposed towards Brahmins), Rāmāyākuṇṭhatejase (unto Rāma whose splendour is unobstructed) uttamaślokadhuryāya (the foremost among meritorious persons), kha (ha) Bhṛgu (s) joined with Kāmikā (ta), and unto whose foot is placed the staff of the hand (of the devotee). This mantra contains thirtytwo syllables).[1]

The sage is Śuka, the metre is anuṣṭup and the deity is Rāma.

128. By means of its fourth part and the entire mantra the expert devotee shall perform the five ancillaries. Every other thing should be performed as is done in the case of the six-syllabled mantra. The japa is done for a hundred thousand times. To the extent of one tenth of it the expert devotee shall perform homa by means of milk pudding.

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[1] The mantra is given a full form in Prapañcasārasamgraha thus:
Namo Brahmaṇyadevāya Rāmāyākuṇṭhatejase /
Uttamaślokadhuryāya hastadaṇḍārpitāṅghraye //

129-131. The mantra which has been accomplished gives worldly pleasures, salvation and causes destructions of sins. In the beginning one should utter Dāśarathaye vidmahe (we realise the son of Daśaratha). Then one should say Sītāvallabhāya dhīmahi (we meditate on the lover of Sītā), tanno Rāmaḥ pracodayāt (so Rāma may urge us). This is called Rāmagāyatrī.[1] It bestows the benefit of every desired object.

132. Padmā (śrīṁ) Sītāyai svāhā. This is the six-syllabled mantra. This sage is Vālmīki, Gāyatrī is the metre, goddess Sītā is the deity. Śrīm is the bīja, svāhā is the śakti.

133-135. He shall conceive aṅgas with the bīja joined with six long vowels. Thereafter, he shall meditate on Sītā the great goddess, worshipped by the three worlds. She has the lustre of the molten gold. She holds two lotuses in her hands. Her body shines in divine lustre of good jewels and ornaments. She is of auspicious nature. She has diverse kinds of garments. Her face shines like the moon. Her eyes resemble the lotus. She is glancing at the meritorious scion of the family of Raghu. She is worthy of seating herself in a splendid couch. She is the goddess of the six attributes.

136. After meditating thus, the repeater of the mantra shall perform as many hundred thousand japas as there are syllables in the mantra. He shall perform homa with full blown lotuses. He shall worship the deity seated in the pedestal previously mentioned.

137-139. He shall conceive of the mūrti (manifested form) by mahāmantra and invoke Jānakī therein. After worshipping Rāma on the right hand side and the son of the wind (i.e. Hanumān)in front he shall worship Lakṣmaṇa behind. The worlds of the ancillaries are in the six corners. He shall worship the chief ministers on the leaves and the guardians of quarters externally. He shall worship thunderbolt and become the lord of all siddhis. In order to gain control over kings he shall perform homa by jāti flowers smeared with sandal paste.

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[1] The Verse gives Rāma-Gāyatri thus:
Dāśarathaye vidmahe Sitāvallabhāya dhīmahi tanno Rāmaḥ pracodayāt

140. He shall obtain wealth and grain if he performs homa with lotuses, he will keep the universe subservient if he performs homa with blue lotuses. For the acquisition of property and glory he shall perform homa by the leaves of bilva tree. For the purpose of subduing ailments he shall perform homa with the dūrvā grass.

141. Of what avail is much talk ? Good fortune, wealth, sons, grandsons, great happiness, grains and salvation shall be obtained by propitiating Sītā.

142-143. Śakra (la) along with the moon (m), obeisance unto Lakṣmaṇa. This mantra is of seven syllables. Its sage is Agastya, the metre Gāyatrī and the deity the great hero Lakṣmaṇa. Lam and the word namaḥ are the bīja and the śakti. He shall perform ṣaḍaṅganyāsa rite by means of bīja, six long vowels.

144-145. He shall meditate on Lakṣmaṇa who has two arms whose body is handsome and resplendent like gold, whose eyes resemble lotuses, who holds bow and arrows in his hands and whose mind is attached and devoted to the service of Rāma. After meditation he shall perform japa as many hundred thousand times as there are syllables in the mantra. The repeater of the mantra shall perform homa to the extent of one tenth of it with milk pudding mixed with honey. He shall worship in the pedestal of Rāma.

146-147. His worship is similar to the worship of Rāma. Indeed he bestows all siddhis. If a man desires for the invariable success in the worship of Rāma he must respectfully worship Lakṣmaṇa. There are many ways for worshipping Śrī Rāmacandra which bestow all siddhis.

148. Auspicious propitiation of Lakṣmaṇa should always be performed by the devotee of Rāma also. With great concentration they shall worship him eight hundred or eight thousand times.

149-151. The Mantra of Lakṣmaṇa must be repeated by those with alertness who are desirous of salvation. If the people repeat the mantra of Rāma before repeating the mantra of Lakṣmaṇa, they will never be able to achieve siddhi. At every step they will have to face loss and destruction. He who continuously repeats the mantra of Lakṣmaṇa in a lonely place shall be liberated from all sins. He will attain all desires. This mantra assures immediate victory. It is the sole means of regaining kingdoms.

152. One shall with great concentration repeat the mantra for a hundred thousand times in order to regain the lost kingdom. There is no doubt that ere long, he will attain his own lost kingdom.

153. With the mind and intellect not dwelling on anything else, one shall perform the japa of the mantra fifty thousand times while meditating on Rāma crowned in Ayodhyā. He shall regain his lost kingdom.

154. After respectfully meditating on Lakṣmaṇa liberated from the binding nose of serpent, the devotee shall repeat the mantra ten thousand times. He will be released from fetters.

155. After meditating on Lakṣmaṇa who has been relieved of pain through the medicinal herbs brought by the son of the wind-god, the devotee shall perform the japa of the mantra. Certainly he wins over premature death.

156. After meditating on (Lakṣmaṇa) who slays Meghanāda he shall perform the japa of the mantra for a hundred thousand times. He shall quickly defeat even the invincible hosts of enemies.

157. After meditating on Lakṣmaṇa mentally inclined to chop off the nose of Śūrpaṇakhā, one shall repeat the japa of the mantra for a thousand times. He shall defeat even lord Indra and others.

158. After attending one's mind to Lakṣmaṇa an earnest devotee to the lotus-like feet of Rāma, one should repeat the mantra in a lonely place for a hundred thousand times, then one gets rid of serious ailments.

159-160. One shall duly worship everyday with a hundred eight lotus flowers free from holes (in the petals) for three months after without taking food (i.e. observing fast) and repeat the mantra seven thousand times. He shall offer milk pudding along with sugar as offering. He is, then, liberated from the sickness of leprosy.

161. One shall observe fast and remain in a lonely place for six months and observe these rites. He shall be liberated from consumptive sickness. True, it is undoubtedly true.

162. With great concentration one shall charge the water thrice with this mantra either in the morning or during the three junctions (dawn, midday and dusk) and drink it everyday. He becomes free from all ailments.

163. His poverty is vanquished. He becomes comparable to Kubera. Never shall he suffer from the vitiating effect of poison etc.

164. One shall wash one's face everyday with the water, charged with the mantra. He shall conquer all fatal sicknesses and ailments that arise in the mouth, eyes, etc.

165-167. By drinking water charged with the mantra he shall certainly vanquish the ailments of the stomach. He shall make the image of Lakṣmaṇa with great devotion; he shall make a gift of it in accordance with the right procedure. There is no doubt that he gets free from all ailments. A person seeking a virgin, a person inclined to marry a girl free from blemishes shall meditate on (Lakṣmaṇa) and repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of lotuses. There is no doubt that very soon he will attain the virgin desired by him.

168-169. After meditating on Lakṣmaṇa initiated in the mantra of miraculous weapons and adhering steadfastly to the holy rites he shall perform the japa of the mantra for three months in accordance with the injunction. He shall have control over his senses and offer pūjās, and repeat the mantra seven thousand times. The man becomes expert in the principles of all lores.

170. By meditating on (Lakṣmaṇa) who has performed miraculous acts of exploits in the course of excellent sacrifice of sage (Viśvāmitra), the devotee shall repeat the mantra a hundred thousand times. He is liberated from great danger.

171. After performing the daily rites one shall, with purity, repeat the mantra three times everyday. He shall be liberated from all sins and go to the greatest region of Viṣṇu.

172-174. The repeater of the mantra shall be duly initiated. He shall be endowed with good qualities and be devoid of sins. He shall strictly abide by his conventional duties. He shall have control over the sense organs. The householder shall conquer his sense organs. He who does not wish for worldly pleasures and worship the lord without any personal desire shall burn off both merits and demerits. His mind shall be free from impurities. Without return from there he shall attain the permanent region. If the worshipper has desires, he attains the desired objects, enjoys all cherished pleasures of his mind and becomes a jātismara (one who can remember one's previous births). Remaining thus for a long time he attains Viṣṇu's region.

175-177. Nidrā (bha) accompanied by the moon (m). Afterwards Bharatāya namaḥ. This is the seven-syllabled mantra. Its sage etc, as well as the procedure of its worship are as before. Baka (stork) (sa) accompanied by the moon (m). Śatrughnāya namaḥ. This is the seven-syllabled mantra of Śatrughna. It bestows all desired siddhis.

CHAPTER SEVENTYFOUR

Sanat Kumāra Said :

1. Now, I shall mention the mantras[1] of Hanumān. They are the bestowers of all desired things. O leading brahmin, by propitiating them men are able to perform tasks similar to those performed by Hanumān.

2-7. The fourteenth vowel is joined with indu (m) and gagana (ha) is associated with bhaga (e); ha sa pha agni (ra) niśādhīśa (m) joined together give the second bīja; sa pha adorned with bhaga (e) and bindu are said to be the third bīja; viyat (ha) bhṛgu (sa) agni (ra) with bindu become the fourth one, the fifth one is bhaga (e) with bindu, viyat (ha), bhṛgu (sa) pha and agni (ra), manu (au) adorned with indu (m) h and s, then Hanumān in the dative and ending in hṛdaya (namaḥ) is the sixth. This is the great mantra. It has twelve syllables. Its sage is Rāmacandra. the deity is Hanumān, the metre is Jagatī, the bīja is the sixth one and the second is the śakti. The six ancillaries are through the six bījas. The devotee shall perform nyāsa (fixation) of syllables on the head, in the forehead, eyes, mouth, throat, arms. heart, belly, umbilical region, penis, knees and feet.

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[1] The Verses give the seed mantra thus:
Haum hsfrem khfrem hsrem hskhfrem. They are known to be Kūṭa mantra. When the above syllables are joined with Hanumate namaḥ the mautra becomes twelve-syllabled one.

8. He shall fix six bījas and two words on the head, forehead, mouth, heart umbilicus things, thighs, calves and the feet.

9-10. One shall worship and meditate on Hanumān born of the womb of Añjanī, lord of monkeys, who resembles a crore of rising suns, who causes the excitement and the agitation of the whole universe who is always engaged in the meditation on the feet of Śrī Rāma, who is worshipped by those whose leader is Sugrīva, who is the son of Maruta (the wind god) and who terrifies the Rākṣasas through his loud voice.

11. After meditating thus with full conquest over the sense-organs, the devotee shall perform japa for twelve thousand times. To the extent of one tenth of it he shall perform homa with grains mixed with milk, curds and ghee.

12-16. The mūrti shall be conceived by the mūlamantra. Invoking the deity therein it shall be worshipped through pādya (offering for the feet) and other offerings in the previously mentioned pedestal belonging to Viṣṇu. He shall worship the ancillaries in the filaments. He shall worship the tips of the petals after repeating the names of Hanumān viz. a devotee of Rāma, one of brilliance, king of monkeys, one of strength, the remover of the Mountain Droṇa, one who worships the ridges of Meru, the sun in the southern quarter and the destroyer of all obstacles. Thereafter, the devotee shall worship the following in the petals viz—Sugrīva, Aṅgada, Nīla, Jāmbavān, Nala, Suṣeṇa Dvivida and Mainda. He shall worship the guardians of the worlds (the quarters). After worshipping thunderbolt etc (he shall find that) the mantra has been realized.

17. If a man performs japa of the mantra nine hundred

times every night for a period of ten days his fears arising from kings and enemies shall perish.

18. He shall perform one thousand homas with the fruits of pomegranate, mango and banana and feed twentytwo pure brahmin religious students.

19. If this rite is performed thus, the various harassing calamities from goblins, poison, evil planets and diseases as well as adverse planets and demons perish at the same instant.

20-21. The water charged by the mantra hundred and eight times is destructive of poison. If there is fever due to affliction arising from goblins, epileptic fits and Kṛtyās (witches) the patient must be angrily hit with the bhasma or water charged with the same mantra. The man will be freed from fever in three days. He shall attain great happiness.

22. By taking in medicine or even water charged by the mantras one shall be able to dispel all ailments. He shall instantaneously be happy.

23. If the repeater of the mantra goes to fight after smearing his limbs with the bhasma charged with the mantras or after taking in water charged with the mantra he will not be afflicted by the groups of weapons.

24. They would be caused by weapons, swelling due to wounds, or swelling caused by spiders becomes undoubtedly healed, if smeared with the bhasma charged with the mantras repeated thrice.

25-26. The devotee shall repeat mantra from sunset to sunrise for seven days. He shall take Bhasma and a nail to the threshold of his enemies. Without being observed he shall fix the nail therein after repeating the mantra (once again). (As a result of this) the enemies will begin to hate one another and ere long they will flee.

27-31. If the repeater of the mantra gives anyone, the bhasma, water or sandal paste charged with this mantra and mixed with his food or other things he shall be like a servant to him (the repeater of the mantra). Cruel wild animals shall become subservient like this.

The devotee shall take the root of a Karañja tree (Galedupa arborea) growing in the North Eastern region. He shall make the image of Hanumān of the size of the thumb, thereby.

The rite of Prāṇapratiṣṭhā (instilling life therein) shall be performed and the deity worshipped with saffron etc. Repeating the mantra, the devotee shall install it at the doorway facing the house. Never shall any affliction due to evil planets, black magic, sickness, fire, poison, thieves and kings, happen. The house begins to flourish with wealth and progeny and continues thus for a long time.

32-34. In a forest, during the night, the devotee shall prepare with care the image of the enemy by means of bhasma or clay. The name of the enemy shall be written in the heart (of the image). He shall perform all the rites ending with prāṇapratiṣṭhā. Repeating the mantra he shall split the image by means of weapons. At the end of the mantra the devotee shall utter the name of the enemy and the words chindhi (cut) bhindhi (pierce) and māraya (kill). At the end he shall bite his lips with his teeth and press the image in his palms. Leaving the image there he shall go home. Doing thus for seven days he shall undoubtedly kill his enemy.

35-37. With his tresses loose and dishevelled the devotee shall sit facing the south in the cremation ground at night. He shall perform homa by means of mustard, salt, flowers and fruits of dhattūra, nails, hair, poison, the feathers of crow, owl and vulture or the twigs of śleṣmāntaka and akṣa trees, for three hundred times. Performing the rite thus for seven days he shall slay his haughty enemy.

38. The devotee shall fearlessly sit in the cremation ground at night for three days and repeat the mantra six hundred times. Thereupon a vampire will rise up and foretell future auspicious and inauspicious things.

39-40. He will behave as though he is a servant. He will carry out what the aspirant tells him. The devotee shall put bhasma in water and charge it with the mantra repeated a thousand times. He shall do thus for three days. Thereafter, he shall sprinkle that water on images and dolls whether large or small. There is no doubt that there will be movement therein, thanks to the powers of mantra.

41-44. The devotee shall prepare an image of Hanumān by means of Black gram dough soaked in oil over a plank on the eighth or fourteenth day in the lunar fortnight or on Tuesday or

Sunday. It shall be beautiful. It must have all the characteristics. The devotee shall be pure in mind (while making the image). He shall place an oil lamp on the left side and a ghee-lamp on the right side. Repeating the mūla mantra he shall invoke the deity. The knower of mantra shall perform the rite of prāṇapratiṣṭhā and offer pādya etc. He shall worship the idol with red sandals, flowers, saffron etc.

45-47. After offering incense and lamp he shall offer naivedya (food offering) baked pie, cooked rice, vegetables, sweet-meats. Fried vaḍā etc shall be offered along with ghee repeating the mūlamantra. The knower of mantra shall take twentyseven betel leaves. He shall keep it in three sets of nine each which he shall offer along with nuts repeating the mūlamantra. After worshipping thus, the knower of the mantra shall repeat the mantra a thousand times.

48. The intelligent devotee shall perform the rite of āratrika (waving the light) with camphor. He shall pray in various ways and submit his desire. He shall then duly dismiss the deity ritualistically.

49. He shall feed seven brahmins with naivedya of the cooked rice. The betel leaves offered to the deity shall also be distributed among them.

50. The intelligent devotee shall give them monetary gifts according to his capacity and bid farewell to them. Thereafter, he shall silently partake of the food himself in the company of his relatives.

51. He shall lie on the bare ground that night and observe celibacy. He who performs thus shall certainly attain all desires ere long, thanks to the grace of the lord of monkeys.

52-54. The devotee shall paint a picture of Hanumān on the ground and write the mantra in front of it. The name of the person to be released shall be written in the Accusative case. He shall write Vimocaya, Vimocaya (release, release). First he shall wipe it off with the left hand and then write again. Thus he shall write it and wipe it off one hundred and eight times. If he performs like this he is liberated from the prison quickly. He shall perform other rites also, similarly by inscribing (the mantra) on the tender sprouts.

55. Homa for captivating persons is to be performed by means of mustard seeds, in those of hatred with Hayamāra seeds or saffron, any fuel, pepper or jīrā (cummini seeds).

56-62. In fever homa shall be with dūrvā, guḍūci curds, milk or ghee. In shooting pain, the homa is performed with the twigs of Karañja and vātari soaked in oil. Or he shall perform homa with nirguṇḍi twigs with oil smeared strenously over them. For the purposes of good fortune, homa shall be with sandal Indralocana or cloves. In order to secure garments, homa is performed with fragrant flowers, in order to secure grains homa is with the respective grains. If one performs homa with the dust from the feet of his enemy along with the mixture of white mustard and salt for seven nights, the enemy goes to the abode of Yama (i.e. dies). With grains grains are acquired and the flourishing. Cooked rice is obtained through homa with cooked rice. For securing prosperity in buffalows and cows homa shall be performed with gingelly seeds, ghee, milk and honey. Of what use is much talk? Whether it is a case of poison, sickness, suppression, agitation, fascination, kiiling, disputes, benumbing, game of dice, fear from goblins, difficult situation, attracting persons, war wounds, divine calamity, bondage and freedom, in all these cases this Mantra, when practised shall accord welfare. This is certain. Now I shall explain Hanumān Yantra (Mystic diagram of Hanumān) which accords all sorts of siddhis.

63-68. He shall draw three circles in the from of a tail. In the middle the name of the Sādhya (the person intended) shall be written. It shall be entered in the bīja of pāśa (āṁ). He shall make eight petals above and inscribe (huṁ) on the leaves. After drawing the tooth externally he shall inscribe a square exterior to it In one of the lines of the square he shall draw the tridents. He shall write sauṁ, bīja in the eight vajra (sides) of the bhūpura (external squares). After drawing the goad (kroṁ) in the corners he shall envelope it with mālāmantra (garland of mantra). All these shall be enveloped by the three circles of Yantra This Yantra can be drawn on a rock, a plank or a cloth, a palm leaf or the birch bark by means of the pigment rocanā, musk or kuṁkuma. After drawing the yantra, the devotee shall observe fast and be celibate and instal the prāṇa (vital breath) of the monkey. He shall worship it in accordance with the injunctions.

69. The learned man shall wear the yantra (amulet) for the purpose of subduing the miseries. This Talisman is destructive of all harassments such as pestilence, fever, black magic, etc.

70. If it is worn by women or children it is very alluring to the minds of the people. By its mere sight, it is destructive of goblins, witches and ghosts.

Mālā Mantra[1]

71-98. Now, I shall mention the garland of mantra. Tāra (om) vāk (aim), then śrīm, māyā (hrīm) with three long syllables and five kūṭas as mentioned before (haum hafrem khafrem hsraum hskhfrem etc.); then Oṁ namaḥ Hanumate (obeisance into Hanumān whose exploits are manifest, ākrāntadiṅmaṇḍala (one who has stepped over the zones of the quarters), Yaśovitānadhavalīkṛtajagattraya (one who has whitened the three worlds by means of his fame), vajradeha (of admantine body) jvaladagni sūryakoṭisamaprabha, (one who is resplendent

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[1] Verses 71-98 give the mālāmantra of Hanumān which is a little different from the one given in Prapañcasārasaṁgraha, pp. 533-534.

The Mālāmantra runs thus:

Om aim śrīm hrīm haum hsfrem khfrem hsram hskhfrem namo Hanumate prakaṭaparākrama ākrāntadiṅmaṇḍalayaśovitāna dhavalikṛtajagattritayavajradenajvaladagnisūryakoṭisamaprabha tanuruha Rudrāvatāra Laṅkāpurīdahana Sītāśvāsana vāyusuta Añjanāgarbhasambhūta Śrī Rāma Lakṣmaṇānandakara sainyaprākāra Sugrivasakhya Bālinibarhaṇakāraṇa Droṇaparvatotpāṭana Aśokavanavīthidāruṇa Akṣakumāracchedana Vanarakṣākarasamūhavibhañjana Brahmāstra Brahmaśaktigrāsa Laṣmaṇaśaktibhedanivāraṇa maṇḍalagrasana Meghanādahomavidhvaṁsana Indrajidtvadhakāraṇa Sītārakṣaka Rākṣasīsaṅghavidāraṇa Kumbhakarṇādivadhaparāyaṇa Śrī Kāmabhaktitatpara Samudravyomadrumalaṅghana mahāsāmarthya mahātejaḥpuñjavirājamāna svāmijanasampādita Arjunasaṁyugasahāya Kumārabrahmacārin gambhiraśabdodaya dakṣiṇāpathamārtaṇḍa Meruparvatapīṭhikācārya mama sarvagrahavināśana sarvāpattinivāraṇa sarvaduṣṭanibarhaṇa sakalamantramāpadām sarvāpattinivāraṇa sarvaduṣṭanibarhaṇa sarvavyādhibhayanivāraṇa sarvaśatruchedana mama parasya tribhuvanapuṁstrī napuṁsātmakaṁ sarvajīvajātaṁ vaśaya vaśaya mamājñākārakaṁ sampādaya sampādaya nānā nāmadheyān sarvān rajñaḥ parivārān

as crores of blazing fires and suns), tanuruha Rudrāvatāra (in whose hair Rudras have incarnated). Laṅkāpuridahana (one who has burnt the city of Laṅkā). Daśagrīva śirāḥkṛtāntaka (one who can be death into the head of the ten-headed) sītāśvāsana (one who gives consolation to Sītā) Vāyusuta (son of Vāyu), Añjanāgarbhasambhūta (one who was born of the womb of Añjanā), Śri Rāma Lakṣmaṇānvita (one accompanied by Śrī Rāma and Lakṣmaṇa), nandantikarasainyaprākāra (one who has gladdened the rampart of the army), Sugrīvasakhyakāraṇa (one who is the cause of alliance with Sugrīva), Bālinibarhaṇakāraṇa (one who is the cause of slaying Bāli) Droṇaparvatotpāṭana (One who has uprooted the mountain Droṇa). Aśokavanavīthidāruṇa (One who has appeared as terrible in the grove of Aśoka Trees), Akṣakumāracchedana (one who has slain prince Akṣa), Vanarakṣākara: samūhavibhañjana (one who breaks, shatters the group of guards over the park), Brahmāstra, Brahmāśaktigrāsa (one who swallows the weapon of Brahmā) Lakṣmaṇaśaktibhedanirvāṇa (one who has saved Lakṣmaṇa from the after-effects of being pierced by the Śakti), Viśalyoṣadhisaṁnayana (one who has brought the medicinal herbs called viśalya to remove arrows without being fatal when extracted), bāloditabhānumaṇḍalagrasana (one who swallows the disc of the early rising sun), Meghanādahomavidhvaṁsana (One who has destroyed the homa of Meghanāda), Indrajidvadhakāraṇa (one who is the cause of slaying Indrajit). Sītārakṣaka (the rescuer of Sītā, Rākṣasīsaṅghavidāraṇa (one who has routed the band of she-demons), Kumbhakarṇādivadhaparāyaṇa (one who is interested in slaying Kumbhakarṇa etc), Śri Rāmabhaktitatpara (one who is devoted to Śri Rāma), Samudravyomadrumalaṅghana (One who has crossed ocean over the trees through the sky), mahāsāmarthya mahatejaḥpuñjavirājamāna (One who is greatly powerful and shines with a great mass of brilliance), Svāmi vacanasampāditārjunasaṁyugasahāya (one who has helped

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sevakān kuru kuru, sarvaśastrāstraviṣāṇi vidhvaṁsaya vidhvaṁsaya hrim hrim hrim ho ho ho ehi ehi hahfrem haram khfrem hafrem hum sarvaśatrūn hana hana parabalāni prarasainyān kṣobhaya kṣobhaya mama sarva kāryajātaṁ sādhaya sādhaya sarvaduṣṭadurjanamukhāni kilaya kilaya ghe ghe ghe hum hum hum hā hā hā svāhā.

Arjuna in the war at the instance of his master), Kumārabrahmacārin (one who has observed celibacy from boyhood), gambhīra (grave one), udayadakṣiṇāpathamārtaṇḍa (rising sun of the Southern region), Meruparvatapīṭhikārcana (who worships the pedestal of the Meru mountain). At the end of every mantra 'me' (mine) shall be uttered. O preceptor, destroyer of my evil planets, dispeller of my fevers, destroyer of my poison, remover of my adversities, slayer of all wicked persons, despeller of the fear of sickness, slayer of enemies, make me the controller of all burning beings, masculine, feminine and neuter, in the three worlds. Get me, Get me one who does according to my behest. Make, make all attendants of the king, of various names, my servants. Destroy, destroy the persons of all weapons and missiles, lajjā (hrīm) endowed with three long syllables.

Hā, hā, hā, ehi, ehi (come, come). The five-syllabled mantra in the reverse order. Kill, kill the enemies. Agitate, agitate the enemies, armies and forces. Accomplish, accomplish all my activities. Nail, nail the mouths of all wicked and evil men, ghe three times, hum three times, phaṭ three times, hām three times. This mantra ends with vahnipriyā (svāhā). It is called mūlamantra. It bestows the desires of everyone. This is a mantra of five hundred and eightyeight syllables. It achieves the desires of everyone.

99-101. If this mantra is uttered at the time of great fear or great calamity it destroys misery. Excepting the six Kūṭas (peaks) of the twelve syllabled mantra as well as the first bīja, the mantra of five peaks is the bestower of all desires. Its sage is Rāmacandra, Gāyatrī is the metre, Hanumān is the deity, its utility is for the acquisition of everything. With the five bījas and with the entire mantra one shall perform the rites of ṣaḍaṅganyāsa (the fixation of the six ancillaries).

102-103. The first one is Hanumān, then Rāmadūta (the messenger of Rāma), Lakṣmaṇaprāṇadātā (the restorer of the life of Lakṣmaṇa), the son of Añjanī, the destroyer of the sorrow of Sītā, the destroyer of the palace of Laṅkā. These six names are prefixed with the bījas and used in the dative case. Meditation, worship etc. should be done as before.

104. Om aim śrīm, māyā (hrīm) is attached with five Kūṭas (previously mentioned). This mantra contains eleven syllables. It is the bestower of all siddhis.

105. The meditation, worship, etc. of this mantra also are considered to be the same as before. The mantra, if propitiated duly is the bestower of all desires.

106-107. Obeisance unto the lord (the infinite and the mooncrested) son of Añjanī, unto one who is very strong, śvāhā. This is the mantra of eighteen syllables.[1] He who is named Īśvara is the sage, the metre is anuṣṭup. Hanumān, son of the wind god, is the deity.

108-109. Ham is the bīja and svāhā is the śakti, namaḥ unto Āñjaneya, śiraḥ (svāhā) unto Rudramūrti. In the śikhā vaṣaṭ unto vāyuputra (son of the wind god). In the coat of mail (hum) unto agnigarbha (once conceived in the womb by Agni), netram (vauṣaṭ) unto the messenger of Rāma. The astram (phaṭ) is mentioned unto Brahmāstra.

110. One shall remember Māruti (Hanumān) who resembles molten gold, who is the remover of fear, who has kept his folded hands in reverence (or who has kept his palms joined unto the dispeller of fear) whose face is brightly illuminated by the movement of ear-rings and whose eyes are like lotuses.

111. After meditating thus he shall perform japa for ten thousand times. To the extent of one tenth of it he shall perform homa with gingelly seeds. He shall worship in the pedestal belonging to Viṣṇu in the manner indicated before.

112. The devotee shall conquer the sense-organs and take food only at night. He shall perform japa everyday for a hundred and eight times. There is no doubt that he will be liberated from all minor ailments.

113-118. For the cure of great ailments he shall perform japa everyday for a thousand times. After meditating on the monkey who kills the group of Rākṣasas and destroys sins, the devotee shall repeat the mantra ten thousand times. Ere long, he will conquer his enemies.

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[1] The mantra of Hanumān runs thus: Namo Bhagavate āñjaneyāya mahābalāya svāhā. This contains eighteen syllables.

Remembering the monkey who unites Rāma with Sugrīva, the devotee shall perform japa ten thousand times. He shall be able to make alliance between two warring elephants. After meditating on him, burning Laṅkā, the intelligent devotee shall repeat the mantra ten thousand times. Everyday he shall be able to burn his enemies.

At the time of setting out on a journey, he shall meditate on Hanūmān and repeat the mantra. He who sets out thus, shall accomplish his task and desired object and ere long, return to his house.

He who worships Hanumān in his house and is interested in repeating the mantra obtains good health, prosperity and glory as well as splendour devoid of any harassment. This mantra, if remembered, shall save one from tigers and thieves in the forest.

119. At the time of going to bed he shall remember the mantra without directing his intellect towards anything else. He shall never have the fear from bad dreams and thieves.

120. The sky along with Indu (Moon) (ham), Hanumate Rudrātmakāya (unto Hanumān who is identical with Rudra. The coat (hum) and the astra (phaṭ) at the end. This great mantra of twelve syllables causes the eight siddhis (special achievements).

121. Its sage is Rāmacandra, Jagatī is the metre. The deity is Hanūmān. The bīja is the first one, Hum is mentioned as śakti.

122-125. He shall perform ṣaḍaṅga rite by means of the bīja having the six long syllables. After meditating on Hanumān who is rushing at Rāvaṇa after uprooting a huge mountain, who is ruddy and pink like the lac juice, who is terrible, who is camparable to Kāla the annihilator and Yama, who is equal to a blazing fire, who is victorious, whose lustre is like that of a crore of suns, who is surrounded by great heroes, Aṅgada and others, who has the form of lord Rudra, who makes a loud noise in the battle, stays behind and who has the form of a devotee of Śiva (after meditating on Hanūmān thus), the devotee shall repeat the mantra a hundred thousand times.

To the extent of one tenth of it he shall perform homa with grains mixed with milk, curds and ghee.

126. The worship of Hanūmān should be performed after conceiving the mūrti by means of the mūlamantra, in the previously mentioned pedestal belonging to Viṣṇu and accompanied by Vimalā and others.

127. By means of meditation alone it is undoubtedly possible for men to attain siddhi. Henceforth, I shall mention the means with a desire for the welfare of the worlds.

128. The means of realization of Hanūmān is holy. It is destructive of great sins. This is the greatest of secrets in the world. It is the most efficacious and it brings about siddhis quickly.

129-131. Thanks to his grace, the repeater of the mantra shall be the victor of the three worlds. He shall take bath early in the morning and sit on the kuśa grass mat on the banks of the river. He shall perform every rite such as prāṇāyāma, ṣaḍaṅga etc. by means of the mūla mantra. He shall offer eight handfuls of flowers and meditate on Rāma accompanied by Sītā. He shall keep pasted ordinary sandal in a copper vessel as well as an eight-petalled lotus with filaments. With a rod he shall write therein.

132. He shall write the mantra in the pericarp. The lord of the monkeys shall be invoked therein. After conceiving the idol with the mūlamantra and meditation on the deity he shall offer pādya, etc.

133-134. He shall offer scents, fragrant flowers, etc as naivedya with the mūlamantra. He shall perform the ṣaḍaṅga rites in the filaments and worship the following in the petals—viz. :—Sugrīva, Lakṣmaṇa, Aṅgada, Nala, Nīla, Jāmbavān, Kumuda and Lord Keśarin.

135. Thereafter, he shall worship the guardians of the quarters as well as the thunderbolt etc. When the mantra has been realized thus, the repeater of the mantra shall achieve all desires in his soul.

136. The expert aspirant shall select a proper spot on the banks of a river, or in the forest or in a lonely mountain and practise the mantra.

137-138. He shall conquer his diet, breath, speech and the sense-organs. After performing the rite of digbandhana (fixation of the quarters) etc along with nyāsa, meditation etc. and the worship as before, he shall perform the japa of this royal mantra. After performing japa for a hundred thousand times he shall find out an auspicious day and perform the great worship.

139. His mind should be fully concentrated. He shall meditate soundly on the son of the Wind God. Day and night he shall perform japa until the vision of the deity is possible.

140. After considering the aspirant steady, the delighted son of the Wind God appears before the aspirant at night.

141. After granting the desired boon to the aspirant the lord of the monkeys vanishes. After securing the boon the leading aspirant shall sport in his own happiness.

142. Indeed, this means of realization (sādhanā) is very meritorious. It has been revealed with a desire for the benefit of the worlds. It is a mysterious secret. It is difficult of access even to Devas.

143-144. He shall try to realize and practise other ceremonial rites as well that may be beneficial to himself. The sky is united with Indu (haṃ). Afterwards pavana-nandana is used in the dative pavananandanāya svāhā. This mantra of ten syllables is the bestower of all desires. Its sage etc. are as mentioned before.

145-147. One shall meditate on Hanumān as follows : He is hastening to conquer Rāvaṇa in the battle. On seeing the great hero Lakṣmaṇa fallen in the battle-field he has risen up immediately. In order to uplift the heavy mountain he has generated great anger within himself. He has assumed a terrible and huge form that pervades the whole cosmic egg. He shakes the three worlds with proud utterances of "Hā Hā".

148. He shall repeat the mantra a hundred thousand times. The intelligent devotee shall perform homa as before to the extent of one tenth of it. The mode of worship of this mantra is in the manner mentioned before.

149. When a mantra has been realized thus, the repeater of the mantra shall achieve his own benefit. The practice and realisation of this excellent mantra is a great secret.

150-151. This should be well preserved among the tantras. It should not be imparted to anyone and everyone.

The devotee shall get up in the Brahmamuhūrta (i.e. within an hour and a half before dawn). He shall, with great purity, perform the daily routine activities and go to the river. He shall take bath. He shall invoke the sacred water in eight ways. Repeating the mūlamantra he shall sprinkle twelve times.

152-155. After performing ablution, etc. he shall sit on the banks of the Gaṅgā or on a mountain or in the forest after selecting an excellent spot. The pūraka (inhalation) shall be performed by means of the first syllables (i.e. vowels) such as "g" etc. The Kumbhaka (Retention of breath) shall be done by means of the five principal classes of consonants (i.e. from ka to ma) and the recaka (exhalation) shall be practiced by means of the syllables beginning with "ya". The devotee shall perform prāṇāyāma rites thus and then the purification rites etc. of bhūtas and the fixation of the pedestal etc. Then he shall meditate on the lord of monkeys and worship him in the manner mentioned before. With great respect the sādhaka (aspirant) shall repeat every day the mantra for ten thousand times. On the seventh day he shall perform the greatest pūjā.

156-157. The repeater of the mantras shall perform japa of the mantra with the mind in full concentration both day and night. Certainly when the third portion of the night is left (that is two-third of the night has passed off), the son of the Wind-God grants the devotee fearlessness and approaches him. The lord of monkeys gives unto the aspirant the boon of his choice.

158-161. There is no doubt in this. Instantaneously he attains learning, wealth, kingdom or the destruction of his enemies. He will enjoy all pleasures in this world. Collect immediately the pair of vāyu (yaṁ, yaṁ) utter Hanumate, then after the word phala add pha kriya hā attached with netra (au) and kāmika (ṭa), then after the word dhag utter dhag and then the word āyurāsva, then lohita (pa), Garuḍa (kha) heti phaṭ.[1] This mantra consists of twentyfive syllables. Its sage etc. are as mentioned before. The monkey chief Hanumān removes the ailment of enlargement of the spleen.

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[1] The mantra after combination of all the syllables runs thus:
yaṁ yaṁ Hanumate phala phakriyā hauṭa dhag dhag āyurāsva pa kha heti phaṭ.

162-163. Hanumān, the remover of the sickness of enlargement of the spleen, is the deity. A betel leaf should be placed over the belly of the patient suffering from the enlargement of the spleen. It shall be bandaged with a cloth turning round eight times. Thereafter the excellent aspirant shall throw over it a bit of bamboo-manna and remember the monkey.

164-165. He shall take a twig from the Badari (Jejube) tree and warm it in fire made of wild flax for seven times with this mantra. With that twig he shall strike the bamboo-manna kept over the belly for seven times. Certainly the ailment of the enlargement of the spleen shall vanish.

Mantra to release a prisoner :

166-168. Tāra (oṁ) namo Bhagavate Āñjaneyāya shall be uttered (oṁ obeisance to Lord Āñjaneya) amukasya sṛṅkhalām troṭaya troṭaya (break, break the fetters of so and so) bandhamokṣaṁ kuru kuru (release, release the bondage). This mantra ends with svāhā. Its sage is Īśvara. The metre is anuṣṭup. The deity is Hanumān, the son of the Wind and the liberator of fetters. Hanumān is the bīja, svāhā is the śakti and its utility is the liberation from bondage.

169-172. He shall conceive the aṅgas (ancillaries) by means of the bīja along with six long syllables and vahni (fire) (ram). He shall meditate on the monkey who has golden complexion, who wears ear rings, who bears in his left hand the śūla (spear) that pierces the enemies and who bears the pure axe in the other (i.e. right hand). After meditating thus, he shall repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa with the tender shoots of the Mango tree. Its mode of worship is as before. The man, imprisoned in a great jail shall repeat the mantra ten thousand times. He shall be quickly liberated from the prison. He shall be certainly happy. I shall mention the yantra (mystic Diagram) regarding this. It is auspicious and conducive to liberation from bondage.

173. Within the eight petals a hexagon shall be drawn with the name of the object sought after, inscribed therein in the

six corners he shall write the word Śrī Āñjaneyāya (unto the glorious son of Añjanā).

174-176. In the eight petals he shall write Oṁ Vātu Vātu. After drawing the excellent yantra with gorocanā (yellow pigment taken from cow) and saffron he shall wear it on his head and repeat the mantra ten thousand times for the purpose of liberation from bondage. After drawing this yantra on sand, the knower of the mantra shall wipe it off with his right hand. He shall do this every day and continue for forty days. When this is performed, the repeater of the mantra is liberated from the great jail.

177-179. Gaganam (ha), jvalana (ra), sākṣi (la) markaṭa (monkeys) then toya (vaṁ) twice, saśeṣe, markaṭe (te), parimuñcati, muñcati (leaves, leaves) then śṛṅkhalakām (fetters).

This is the mantra with twenty-four syllables. He shall write this on the right hand and then remove it with the left. The learned devotee shall repeat the mantra hundred and eight times. There is no doubt that within three times seven days the man in bondage will be liberated.

180. Its sage etc. are as before. The worship and other rites shall be performed as before. The mantra is to be repeated a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of auspicious articles.

181. The devotee shall draw the beautiful form of the monkey chiefon a good cloth in the shape of a tail. A pointed dagger shall be the pen. He shall draw with the gandhāṣṭakas (eight fragrant substances).

182-184. In its middle he shall write the eighteen-syllabled mantra along with the name of the enemy. If this mantra is repeated and the cloth (in which it is written) is tied round the head, the king conquers hosts of his enemies certainly by force of his sheer vision. During the lunar and solar eclipse this mantra should be written on the emblem. The knower of the mantras shall take the emblem and keep it from the begin-

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In combination it forms: Harala Markaṭa vaṁ vaṁ saśeṣe te parimuñcati muñcati śṛṅkhalakām.

ning to the end of the eclipse. He shall repeat the mâtṛkâ. Thereafter, he shall perform homa to the extent of one tenth of it.

185-186. He shall perform homa unto the consecrated fire by means of gingelly seeds mixed with mustard. The king shall keep the emblem on the elephant and set out for the war. On seeing the emblem placed over the elephant, the enemies shall certainly run away. I shall clearly recount the yantra of Hanumān that is extremely protective and in power).

187-189. He shall draw the diagram of a lotus with eight petals. In the pericarp the name of the sâdhya (the person intended) shall also be written. After inscribing an octagon in the petal, he shall envelop it with the Mālāmantra (a garland of mantras). After enveloping its exterior with the Māyā he shall perform the prāṇapratiṣṭhā rite (installation of the vital breath). The yantra shall be written in an excellent birch bark with a golden pen immersed in saffron and yellow pigment Rocanā. The yantra shall be enclosed with three meters. The devotee shall wear this yantra strenuously achieved, either on his arm or on his head.

190-191. He shall be victorious in the battle, in the game of dice, in arguments as well as in discussions. He is never overwhelmed by evil planets, obstacles, poisons, weapons or thieves. He will live for a long time, (even) a hundred years.

192-197. Gagana (ha) along with six long vowels attached with vahni (ra) prefixed and suffixed with tāra (oṃ).

This is a great mantra consisting of eight syllables. The Mūlamantra is now mentioned.

Oṃ vajrakâya vajratuṇḍa (oṁ, deity of admantine body, of admantine snout), kapila (reddish brown), piṅgala (tawny coloured), ūrdhvakeśa (one having the hair standing up), mahâbala (of great strength) raktamukha (of red face), taḍi-

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1. Oṁ vajrakâya vajratuṇḍa kapila piṅgala urdhvakeśa mahâbala raktamukha taḍijjihva mahârudra daṁṣṭrotkaṭa kaha karâla mahaddṛḍhaprahâreṇa Laṅkeśvara vadha gaganecara ehi ehi Bhagavân mahâbalaparâkrama bhairava âjñâpaya ehi ehi mahâraudra dirghapucchena ceṣṭaya vairiṇaṁ jambhaya jambhaya hum phaṭ.

jjihva (lightning-tongued), mahāraudra daṁṣṭrotkaṭa (possessed of highly terrible fangs), then utter the pair of kaha, karāla (terrible), mahādṛḍhaprahāreṇa (by means of terrible blow), Laṅkeśvaravadha (the destruction of the lord of Laṅkā i.e. Rāvaṇa), mahāsetubandha (the building of the great bridge), mahāśailapravāha (bearer of the great mountain), gaganecara (one who walks through the sky) utter ehi ehi (come, come) after saying bhagavān (lord) say mahābalaparākrama (O lord of great strength and exploit), Bhairava (O terrible one), ājñāpaya (order), come, come, they say mahāraudra (terrible one) dīrghapucchena veṣṭaya vairiṇam (encircle the enemy with your long tail) then uttering jambhaya, jambhaya (increase in size, increase in size) say varma (hum) astra (phaṭ).

198. O excellent brahmin ! this is the mālāmantra with hundred and twentyfive syllables. The sage etc. of the eight-syllabled mantra as well as the mālāmantra is as before. Their mode of worship is also the same.

199-202. When repeated, the mantra shall accord victory in the battle, in sickness it destroys the ailments. The repeater of the mantra who worships the lord of the monkeys attains all desires, is difficult of access even to Devas. He shall obtain wealth, grain, son, grandson, good fortune, unequalled renown, intellect, learning, lustre, kingdom, victory in arguments, activities facilitating the control of people and victory in the battle. When duly worshipped the deity born of the womb of Añjanā bestows these things in sufficient quantity.

CHAPTER SEVENTYFIVE

Procedure of showing lamp to Hanumān

Sanatkumāra said :

1. Henceforth, I shall mention the procedure of showing lamp to Hanumān along with its esoteric secrets. Merely by knowing it, the aspirant becomes a siddha (one who has realised great things).

2. I shall mention the magnitude of the lamp and the vessel as well as the measure of oil in due order. Also the quantity of the materials. The details of measuring units shall also be mentioned in due order.

3. I shall mention the difference in abodes and mantras. I shall mention the mantra for the gift of lamp separately. If it is offered with the oil made fragrant by means of flowers it is considered to be the bestower of all desires.

4. The gingelly oil is conducive to the acquisition of prosperity and glory and is to be used as an offering for the arrival of a traveller. It is decisively pointed out that the linseed oil is useful in the activities of attraction.

5. The mustard seed oil is conducive to the destruction of ailments as mentioned by those who are clever in the holy rites. In the activities of killing, the oil extracted from white mustard or Vibhītika seed (Terminalia Bellerica) is useful.

6. In the activities concerning ostracising, the oil from Karañja (Galedupa arborea); in the case of hatred, the oil extracted from madhu tree (Bassia Latifolia); if any or all of these oils are not available the gingelly oil is the most excellent.

7. Wheat gingelly seeds, black gram, green gram and rice. These are the pañcadhānya (the set of five grains) for the purpose of Nityadīpa (permanent lamp) unto Hanumān, the son of the wind-god.

8. The five grains ground and pasted into cake are very auspicious. Regarding the gift of the lamp it is said that it bestows all desires.

9. In the Vaśya (attracting and controlling) activities the ground and pasted rice is recommended. In māraṇa (destructive) activities, the ground and pasted black gram is used. In uccāṭana (Eradication) activities the ground and pasted black gingelly seeds are glorified.

10. At the advent of a traveller the ground and pasted wheat is recommended along with rice. In the mohana (fascinating) activities the ground and pasted āḍhakī (a variety of dāl) and in hatred the ground and pasted horse gram is recommended.

11. In regard to war, only black gram is recommended in the vessel of the lamp. In regard to alliance, the mixture of three grains, ground and pasted, is recommended. For gaining prosperity a musk is to be used.

12. For the purpose of acquiring bride to control and attract the king and in regard to friendship, that originating from cardemom, cloves, camphor and musk is to be used.

13. If any or all the other materials are not available the set of five grains is said to be excellent. Eight handfuls make a certain unit, eight times that unit makes one puṣkala.

14. Four puṣkalas make one āḍhaka, four āḍhakas make one droṇa and four droṇas make one khārī.

15. Four khārīs make one prastha.

16. Two palas make one prastha, two prasthas make one kuḍava, four kuḍavas make one prastha. Four prasthas make one āḍhaka.

17. Four āḍhakas make one droṇa and four droṇas make one khārī. In regard to the Ṣaṭkarman (i.e. śānti, vaśya, stambhana, vidveṣaṇa, uccāṭana and māraṇa (mentioned before) these measures are to be used in the vessel in the proper order.

18. Their measures are five, seven and nine in the proper order. In regard to sweet scents there is no specification about the measure. That is permitted to be used as one pleases.

19. The restriction as to the measure of the oils in the permanent vessel is as requires the special sacred vārttika (sticks). The grain shall be taken on a Monday and kept soaked in water.

20. Afterwards, it should be known that (the grains are taken) according to measure, ground and hand-pounded by virgins. The pounded grain shall be pasted in a pure vessel with river water and formed into a cake.

21. Thereafter, the pure devotee, with fully controlled mind shall make the vessel of the lamp (the cake is fashioned out in the form of a vessel). When the lamp is lighted in the vessel (the devotee) shall read the kavaca (special prayer) of the son of Māruti (wind god).

22-23. After placing it on the pure ground one should lighten it on Tuesday. One should make as many number of threads in the wick as there are syllables of the mūlamantra accompanied by the name of the sādhya (the person for whose purpose the ritual is intended). Or these shall be of the thirtieth part of the number of syllables, for in an important task all numbers are favourable.

24-25. In the permanent general lamp the number of wicks shall be equal to the number of the kūṭa mantra). The kūṭas are eleven-typed (Rudras are eleven in number). There is no restriction for the vessel.

Twentyone threads are said to be in the adhvani (on the path).

In offering lamp unto Hanumān red threads are glorified.

26. In regard to uccāṭana black thread is to be used. In hatred as well as māraṇa (destructive) rite, the pink (is to be used). In grave tasks the oil is as many palas as the kūṭas (the number of kūṭa mantra) i.e. the number of Śivas.

27-30. In the daily ritual the oil is stated to be of five palas or it may be as one likes. The lamp shall be offered in six places viz. in the vicinity of the idol of Hanumān, in the temple of Śiva, in the spot where nitya and naimittika rites are performed, in front of any idol, in any place as the devotee wishes in cases of affliction from goblins, evil planets etc. and in places where four roads meet. When offering a lamp unto Hanumān I am stating whatever there is any speciality which is favoured by Māruti.

31. It is said that offering a lamp unto Hanumān in the vicinity of a crystal liṅga or śālagrāma is conducive to different kinds of pleasures and prosperity.

32. In order to dispel the great calamity due to obstacles the lamp is offered in the vicinity of Gaṇeśa. In times of terrible danger (fear) from poison and ailments the lamp is offered in the vicinity of Hanumān.

33. During war the lamp is offered in the presence of Durgā, it is offered in the place where four roads meet, for the removal of ailments as well as when eyesight is impaired.

34. The lamp is offered at the threshold of the palace or in the prison when one is liberated from bondage. It is offered at the root of Aśvattha and vaṭa (the holy fig tree and the banyan tree) for the achievement of all affairs.

35-39. Offering of the lamp unto Hanumân is recommended on the following occasions :—in vaśya (fascinating) rites, on the occasion of fear, dispute, distress in the house due to war, game of dice, stunning of the eyes, (or vision) hatred, destructive rites, when dead body is lifted up, when the idol is shaken, poison, sickness, fever, affliction from goblins, when witches are released (against anybody) when swelling around a wound is formed, in the untractable great forest, when tigers, elephants camel and wild animals attack, for permanent release from bondage, at the arrival of a traveller, in a terrible spot, when the king is fascinated, at the time of arrival and departure (of prominent) people, at the threshold of the palace. No hesitation is to be entertained in this matter.

40-41. Twentyone piṇḍas (balls of cotton) for Rudra are divided into three Laghumâna (small measure) consisting of five seven or nine (units). When offering lamp unto Hanumân the idol is prepared by means of a cowdung with milk, butter or curds.

42-44. Hanumân should be painted on a wall, on a cloth or in the auspicious pedestal of Hanumān with face turned to the south. He is painted as a hero of lion's exploits with a foot resting on a bear. He shines with a crown on his head. While lamp is offered unto Hanumān the mālamantra is to be chanted. Nityadīpa (permanent daily lighting) shall be offered with the twelve-syllabled mantra.

45-46. Understand the special point in regard to the offering of the lamp. On the sixth day or the second day (of the lunar fortnight etc. he shall utter imaṁ dīpaṁ gṛhāṇa (Accept this lamp). He shall utter the remaining words as before. In the beginning he should say) kūṭa (one-syllabled mantra) and in the Nityadīpa (permanent daily lightning) he shall utter this twelve-syllabled mantra.

47-48. There, he shall perform the various rites with the mūla-mantra.

The ground shall be cleaned and smeared with cowdung. He shall draw a six-cornered triangle with a nice eight-petalled lotus on the ground with lines. The lamp shall be placed there.

49. He shall worship the son of Añjanā in the pedestal of either Śiva or Viṣṇu. He shall write the kūṭa of six (six

seeds) in the six-angled figure. He shall write the great one (i.e. the word para) in the intervening position.

50. He shall then write the six aṅgas (ancillaries) along with the bījas, in the six corners. In the middle the gentle form of Māruti (Hanumān) is to be drawn after duly worshipping him.

51. In the six corners the six ancillaries and the names shall be worshipped in the manner as mentioned before. In the eight petals the eight following monkeys are to be worshipped.

52-55. (Obeisance unto) Sugrīva, Aṅgada, Suṣeṇa, Nala, Nīla, Jāmbavān, Prahasta and Suveṣa. He shall then worship the six ancillary deities. At the outset, obeisance unto the son of Vāyu, then unto Jānakījīvana (one who has enlivened Jānakī), then unto Rāmadūta (the messenger of Rāma) and thereafter unto one who wards off the mighty weapon called Brahmāstra. After worshipping duly with five kinds of offerings, he shall mention the place and time. Taking water and Kuśa grass he shall utter the mantra of the lamp.

56. The excellent aspirant facing the north shall repeat the same mantra for as many times as there are syllables in the kūṭa (seed mantra). Then he should throw water on the ground.

57-59. Thereafter he shall make his hands joined and facing the north repeat the mantra according to his capacity. He shall then say, O Hanumān, with this excellent lamp facing the north, please do such as would facilitate the realisation of my desires.

Thirteen materials are as follows: dung, clay, lamp-black, lac-juice, red lead, red sandal, sandal, honey, musk, curds, milk, butter and ghee.

60-62. Dung is of two types viz—buffalo dung and cow dung. In regard to the acquisition of lost articles the buffalo dung shall be used. At the advent of a traveller from far off places, for the protection of a great fort, in guarding and protecting children etc, in enchanting and controlling women and similar rites, O sage, the cow-dung is recommended. It should not be taken after it has touched the ground. It shall be gathered in a vessel midway (as it falls).

63. The clay is of four varieties, the white, yellow, pink and

black. Gopicandana (a type of clay), yellow orpiment and Red chalk are included therein.

64-66. The lamp-black originates from lac-juice. All other things are well known. The intelligent devotee shall make a square with Gopicandana, as the abode of the deity. In the middle of it, he shall make the image of Hanumān by means of buffalo-dung. He shall with concentration draw the tail with krodha (hum). The repeater of the mantra shall bathe image by means of oil. He shall mark tilaka on the forehead with molasses. The incense out of resin taken from the śāla tree will smell as lotus.

67. The excellent aspirant shall offer oil lamp with five wicks. He shall offer curd and cooked rice as naivedya (food offering).

68-73. He shall repeat without making sound in the region of throat the syllables saśeṣa and viṣam (ha and m) thrice. If this is performed, lost buffaloes and even cows and absconding servants and maid servants shall be regained. If there is again any danger from wicked beings like serpents and thieves, he shall draw the diagram of an auspicious house having four doors. An elephant shall be placed in the eastern door. A buffalo is placed in the southern door, a serpent in the western door and a tiger in the northern door. In the same order a sword, a dagger, a baton and an iron club shall also be drawn. In the middle the image made of buffalo dung shall be kept. It has ḍamaru (small drum) in its hand and the eyes appear to be agitated and surprised. The idol shall be bathed in milk and sandal paste shall be smeared over. After the worship of the deity with the jāti jasmine flowers he shall offer incense.

74-75. The lamp offered shall be with ghee and milk-pudding as well as cooked rice shall be offered as naivedya. He shall repeat the mantra gagana (ha), dīpaka (u) joined with indu m (hum) and attached with astra (phaṭ) before the deity. By performing thus for seven days one is liberated from great danger. He shall begin these two rites on a Tuesday.

76. When there is fear (danger) from the enemies the following rites shall be performed. He shall draw the diagram with Gairika (Red chalk). Inside it he shall draw (the picture) of a palm tree slightly bent down.

77. He shall make the image of Hanumān hanging therefrom. The image is made of cowdung. The deity is painted as holding something on the top of the palm with his left hand and sharing the gesture of perfect knowledge (Jñāna-mudrikā) with his right hand.

78. Within a distance of a hasta from the root of the palm in the direction towards oneself he shall make a square abode and draw the picture of the physical form of the deity in its middle.

79. The deity shall be facing the south and be beautifully depicted with the region of the heart. With water the ablution rite shall be performed and scents etc. shall be offered in accordance with all possibilities.

80. Cooked rice and Kṛśara (edible prepared from gingelly seeds) shall be offered as Naivedya (food offering) along with the ghee. Two kili are the japa. He shall do thus every day.

81-85. If this be performed the travellers shall meet one another quickly.

The devotee shall draw a palace with a piece of black-rock. The outer wall shall have four main gates. In each of these he shall make the mūrti of Hanumān with cowdung. The tail shall have three circles round each of these figures (?). He shall worship with dhattūra flowers. The incense is taken from Jaṭāmāṁsī (Indian spikenard). The lamp has a mixture of oil and ghee. The naivedya is salted pancake made of black gram dough and smeared with gingelly oil. The monkey chief shall be meditated upon as holding the pancake in his right hand and chewing it. He stands there terrorising the armies of the enemies with stones (hurled) with the left hand. He has kept his eyebrow knit. He is killing, threatening and thrashing(them).

86. The devotee engrossed in meditation shall repeat Bhok Bhuk for a thousand times. If this is performed duly in accordance with the injunctions he will be able to destroy the armies of the enemies.

87. There shall be protection unto those who are in difficulties. True, it is true. There is no doubt about this. There are many practical applications (of the mantras and the

Yantras of Hanumān). They have been briefly mentioned by me.

88. In the whole of the three worlds there is nothing which cannot be achieved by the person who offers lamp unto Hanumān in accordance with the injunctions.

89. This should not be imparted to one of wicked heart, nor to one whose intellect is engaged in wicked thoughts. It shall never be imparted to a disciple who is a backbiter or who is rude and impolite.

90. It shall not be given over to an ungrateful person. It shall be imparted only to a tested person. Of what avail is much talk ? The lord of the monkeys shall bestow everything.

91-96. Henceforth, I shall mention another mantra that bestows perfect knowledge of the principles.

Tāra (om) namo Hanumate (obeisance unto Hanumān.) Jaṭhara (ma) shall be repeated thrice (ma ma ma), then madanakṣobhaṁ saṁhara saṁhara (dispel dispel the agitation due to cupid), ātmatattvam prakāśaya prakāśaya (reveal the truth of the ātman). The mantra ends with (huṁ) and (phaṭ) svāhā.[1] It has twentysix and a half syllables. Its sage is Vasiṣṭha, the metre is Anuṣṭup and the deity is Hanumān. He shall divide the syllables of the mantra into groups of seven, seven, six, four, eight and four syllables (thus the total comes to thirtysix and not to twentysix and a half) and conceive the six aṅgas (ancillaries). He shall then meditate upon the lord of the monkeys who has kept his left arm on the knee, who shows the gesture of perfect knowledge in his heart, whose mind always dwells on spiritual matters who is seated in the middle of the plantain grove, who resembles a crore of rising suns and who is the bestower of perfect knowledge. After meditating thus he shall repeat the mantra for a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of gingelly seeds.

97. He shall perform homa with the gingelly seeds along with ghee. (The devotee shall worship the lord as before in the pedestal mentioned before. If the Japa is properly conducted,

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[1] The mantra runs thus: Om namo Hanūmate mama madanakṣobham saṁhara saṁhara ātmatattvam prakāśaya prakāśaya hum phaṭ.

the lord will certainly dispel the agitation of Madana (cupid).

98. Thanks to the grace of the lord of monkeys (the devotee) attains the perfect knowledge of reality.

Henceforth, I shall mention another mantra. It is extremely powerful for routing the goblins.

99-101. Tāra (om) Kaśī, Kukṣa, Vara Vara, Añjanāvaraputra (The excellent son of Añjanā) or Añjanā Pavana varaputra (the excellent son of wind god and Añjanā) then tāra (om) hrīm (Hanumān) astra (phaṭ).[1] The mantra consists of twentyfive syllables. The sage is Brahmā and Gāyatrī is the metre. The deity is Hanumān. Kamalā (hrīm) is the bīja, phaṭ is glorified as the śakti. He shall perform the six Ṣaḍaṅga rite by means of the bīja that consists of six long syllables.

102. The excellent aspirant shall meditate on the son of Añjanā whose face is red, whose physical body resembles the golden mountain and who is stationed at the root of the Pārijāta tree (celestial wish-yielding tree).

103. After meditating thus, he shall repeat the mantra a hundred thousand times. So the extent of one tenth of it, he shall perform homa with gingelly seeds soaked in trimadhu (the three sweet things, i.e. sugar, honey and ghee). The pedestal is in the same way as mentioned before.

104. With this mantra the repeater of the mantra can wipe off the grasp of the evil planet. The evil planet leaves him quickly as he shouts in grief and runs off.

105. These mantras are always to be guarded well. They should not be revealed to anyone and everyone. They may be bestowed upon a tested disciple or on one's own son.

106. The intelligent devotee engrossed in the worship of Hanumān shall attain the benefit mentioned after propitiating Kārttavīryārjuna particularly.

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[1] Om Kukṣa vara vara Añjanā-varaputra
Pavanavaraputra om hrim Hanuman phaṭ.
This is the combination of the mantra.

CHAPTER SEVENTYSIX

Kārttavīrya māhātmya kathanam
(*The account stating the greatness of Kārttavīrya*).

Nārada Said :

1. Various kings like Kārttavīrya and others are born and get dissolved on the earth according to their deeds.

2. Then how did this excellent King, superseding others attain the status of one worthy of being served ? Please dispel this doubt of mine.

Sanatkumāra Said :

3. Listen O Nārada, to what I shall say for dispelling your doubts and as to how Kārtavīrya has attained the status of one worthy of being served.

4. He was the incarnation of Sudarśana Cakra on the earth. After propitiating Dattātreya he attained excellent brilliance.

5. O Nārada, by the mere remembrance of that leading king one is able to conquer enemies in the battle and immediately get back what is lost.

6. Hence his mantra,[1] worship etc. are kept secret in all the Tantras. I shall reveal it to you. It bestows the highest attainments (siddhis).

7-14. Raudrī (pha) attached with Vahni (ra) and tāra (om), lakṣmī (va) is associated with agni (rā,) indu (.) and śānti (ī), nidrā (bha) is associated with arghīśa (ū) agni (ra) and bindu (.), pāśam (ām), māyā (hrīm), aṅkuśa (krom) padma (śrīm), varma (hum), astra (phaṭ), then the syllables Kārtavī, then refa (ra) has its seat on vāyu (ya), then add ananta (ā) to it, then add Karṇa (u) and vahni ra to ja, then meṣa (na) with long (ā) and pavana (ya). The mantra is said to be ending with hṛt (namaḥ).

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[1] The *mantra* of *Kārttavīryārjuna* runs thus : *Phroṁ vrīṁ klīṁ bhrūm āṁ hrīṁ kroṁ śrīm hum phaṭ Kārttavīryārjunāya namaḥ.*

The *nyāsa* rites are to be performed in the following way :

ām phroṁ vrīṁ hṛdayāya namaḥ
im klīṁ bhrūṁ śirase svāhā
huṁ śikhāyai vaṣaṭ
Kraiṁ śraiṁ kavacāya hum
hum phaṭ astrāya phaṭ.

This mantra has nineteen syllables; when begins with tāra (om) then it contains twenty syllables. Its sage is Dattātreya, the metre cited is anuṣṭup, the deity is Kārttavīryārjuna, the bīja is dhruva (om) and namaḥ is its śakti.

The learned devotee shall perform the nyāsa rite with śeṣa (a) and the two first bījas (phroṁ, and vrīṁ) and with śānti along with the fourth vīja fixation should be made on the head. Fixation on the sikhā should be done with indu (.) vāmakarṇa (u) arghīśa along with māyā (hrīm) in the kavaca this should be done with vāg (aiṁ) associated with aṅkuśa (kraim) and padma (śrāim). On the palm of the hand varma (hum) and astra (phaṭ) is said to be done. The pervasive nyāsa is performed by the rest of the syllables (i.e. Kārtavīryāya namaḥ).

Placing two praṇavas in the beginning and at the end of ten seed letters in the middle one should perform nyāsa in the heart, in the belly, in the umbilicus, in the stomachs, in the private parts, in the right foot, in the left foot, in the hips, on the knees and in the calves.

15-16. He shall then fix the rest of the syllables beginning with om on the head, on the forehead, in the eyebrows, in the ears, in the eyes, in the nose, in the mouth, in the throat and on the shoulders. He shall make it pervasive by means of all the mantras throughout the body. He shall then meditate on Kārttavīrya, the lord of the people, for the sake of achieving all desired objects.

17-18. He shall meditate on King Arjuna who has the lustre of a thousand rising suns, who is shown obeisance by all kings, who holds arrows in his five hundred right hands and the bows in his five hundred left hands, who wears golden necklaces, who is clad in red cloth and who is the incarnation of the discus of Śrī Viṣṇu.

19. He shall repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa by means of gingelly seeds along with rice grains and milk pudding. He shall worship him in the pedestal of Viṣṇu.

20-21. He shall worship the six aṅgas on the six corners. He shall worship the following in the eight quarters : the dispellers of the pride of the thieves, the dispellers of the pride of pestilence, the dispellers of the pride of the enemies, the dispellers of the pride of the Daityas, the destroyers of the wicked, the destroyers of misery, the destroyers of adversities.

22-23. In the east and other quarters the eight Śaktis with black lustre are to be worshipped viz. Kṣemaṅkarī (she who causes wellbeing). Vaśyakarī (one who causes attraction of others); Śrīkarī (one who causes prosperity), Yaśaskarī (one who causes renown), Āyuḥkarī (one who causes longevity), prajñākarī (one who causes wisdom), Vidyākarī (one who causes learning) and the eighth one is Dhanakarī (one who causes richness).

Thereafter, the guardians of the quarters (Indra and others) are to be worshipped along with their weapons.

24. The mantra that has been practised thus becomes fit to be utilized practically.

Here the Pūjā yantra (the mystic diagram) of Kārttavīrya is being recounted.

25-26. In the diagram of the lord, his own bīja (phroṁ) kliṁ, oṁ and aiṁ should be inscribed on the pericarp of the petalled lotus. Then the ten syllables beginning with om and ending with phaṭ should be written on the petals, then the rest of the syllables should be written in the intervening places, the siblilants (śa, ṣa, sa, and ha) and the last vowel (aḥ) constitute the filaments. It is surrounded by the remaining syllables. The Bhūgṛha, the syllables of five elements (ya, ra, la, va, ha) are inscribed to decorate the corners. Such is the yantra of the Lord.

27. The Yantra must be drawn with respect on the pure ground by means of eight gandhas (fragrant substances). (The devotee) shall place the jar and invoke the king therein as well as worship him.

28. The devotee, conquering the sense organs, shall repeat the mantra a thousand times touching the jar (in the meantime). He shall perform the rite of ablution by means of the waters thereof. It is pleasing and conducive to the achievement of everything desired.

29. The man who performs the rite of ablution (with the waters) of the jar attains sons, renown, destruction of ailments, longevity amiability of the kinsmen, fluency of speech and beautiful ladies with lovely eyes.

30. When the village or city is faced with the harassment from the enemies, the people shall instal this Yantra to facilitate the recession of fear from the enemy.

31. The enemy is killed (if the homa is performed) with mustard arista (soapberry). garlic and cotton. If the homa is performed with dhattura, he is stunned, if the homa is performed with nimba (Margosa) he is made inimical and hating and he is controlled if the homa is performed with lotuses.

32. In uccāṭana (eradication) rites, the twigs of Vibhīta (Terminalia Belerica) and Khadira (Manosa Catechu) are used for homa. The articles of homa must be smeared with Kaṭutaila (Mustard Oil) or ghee produced from buffalo's milk.

33. If the homa is performed with barley grains, prosperity is achieved; if the homa is performed with gingelly seeds and ghee, sins are reduced. If the homa is performed with mixture of gingelly seeds, rice grains and white mustard, the king is enchanted and controlled.

34. The homa of Apāmārga, the sun plant and the dūrvā grass is the bestower of good fortune and the dispeller of sins. The homa of Priyaṅgu (Panicum Itelicum) facilitates the enchantment and attraction of women. The homa of murā is the bestower of the quiescence of the Bhūtas (goblins).

35. By performing the homa with the twigs of Aśvattha, Udumbara, Plakṣa, Vaṭa and Bilva (the devotee) attains sons, longevity, wealth and happiness.

36. If the homa is performed with the slough, gold, thorn apple white mustard and salt thieves are destroyed. If the homa is with Rocanā (pigment) and cowdung, the enemy is stunned. If śāli rice is used for homa, lands are attained.

37. The number of homas in all cases ranges between one thousand and ten thousand. That must be fixed by the knowers of mantras according to the lightness or seriousness of the task on hand.

38. O learned man, the characteristics of the mantras of Kārttavīrya are being mentioned. The word Kārttavīrya inflected in the dative case shall be added on to all the mantras.

39. The mantra with its own bīja as the first one has ten syllables. / The others have nine or eleven syllables. The second mantra is uttered with the first pair of bījas.

40. The third mantra with the pair of sva (own) and kāma (phrom klīm) constitute the third; the pair of own bīja and bhrū is the fourth (phroṁ bhrūṁ), the fifth constitutes his own bīja (phroṁ) and pāśa (āṁ), the sixth one is with his own bīja (phroṁ) and hrīṁ.

41. The seventh one is made of his own bīja and aṅkuśa (krom), the eighth one is made of his own bīja and ramā (hriṁ), the nineth one with those of its own bīja and aim, and the last one with varuṇa (hum) and astra (phaṭ).

42. In the (mantras) are beginning with the second and ending with the ninth the two bījas may be altered, in the tenth mantra there are nine syllables coming in between varma and astra (i.e. first hum, then nine syllables, then phaṭ).[1]

43. One shall resort to any one of these mantras that is favourable to any one among these excellent mantras. In the first one among these the metre is virāṭ and Triṣṭup is cited in the others.

44. These ten mantras that are mentioned when prefixed with (om) in the beginning will contain eleven syllables and the rest will contain twelve syllables.

45. (When Praṇava is added) in the first one the metre is Triṣṭup and in the others it is Jagatī. Thus the worship of the twenty mantras is done as before.

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[1] These verses give different *mantras* of *Kārttavīryārjuna*.

1. Phroṁ Kārtavīryarjunāya namaḥ
2. Phroṁ vriṁ . . . namaḥ
3. Phroṁ kliṁ . . . . . .
4. Phroṁ bhrūṁ etc.
5. Phroṁ āṁ etc.
6. Phroṁ hriṁ etc.
7. Phroṁ kroṁ etc.
8. Phroṁ śriṁ etc.
9. Phroṁ Aiṁ etc.
10. Huṁ Kārttavīryārjunāya namaḥ phat.

*46. He shall perform the six ancilliary rites (Ṣaḍaṅga) with the mūlabīja having six long vowels (phrāṁ, phrīṁ etc). Om namaḥ Kārttavīryarjunāya huṁ phaṭ Svāhā.

47. This mantra contains fourteen syllables. Its worship is considered to be as before. The syllables are divided into groups of one, two, seven, two and two syllables and the five and aṅgas are conceived by them.

48. Tāra (Om) namaḥ Bhagavate Kārttavīryārjunāya hum phaṭ svāhā. This mantra is said to contain eighteen syllables.

**49-51. The five aṅgas of the mantra are conceived by means of three, four, seven, two and two syllables.

Om namo bhagavate Śrikārttavīryārjunāya (obeisance to the glories of Kārttavīryārjuna), sarvaduṣṭāntakāya (unto the annihilator of all wicked ones). Tapobala-parākrama-paripālita-saptadvīpāya (unto the one who has protected the seven continents by means of the strength of his penance and exploits), Sarvarājanyacūḍāmaṇaye (unto the crest-jewel of all kings), mahāśaktimate (unto one who has great strength), sahasradahanāya (to the scorcher of thousands). The great mantra ends with hum phaṭ.

52-55. This mantra is said to contain sixtythree syllables. By recalling it to the mind one dispels all obstacles. The Ṣaḍaṅga rites are performed by means of these words used in the dative case viz. Rājanya Cakravartin (the Emperor of all kings), Vira (hero), Śūra (Valorous) is the third Māhiṣmatipati (the lord of the city of Māhiṣmatī). This is the fourth, Revāmbuparitṛpta (one who is contented with the water of Revā) Kārāgeha-prabādhitadaśāsya (one who put Rāvaṇa into the prison house).

One shall meditate upon the excellent haughty king who is sporting in the waters of Narmadā, who is being sprinkled

*It gives the fourteen syllabled *mantra*: Om namaḥ *Kārttavīryārjunāya hum phaṭ svāhā*.

**These verses give the *mantra* of *Kārttavīrya* thus :
Oṁ namo bhagavate Sri Kārttavīryārjunāya
sarvaduṣṭāntakāya tapobala-parākrama-paripālita-
saptadvīpāya sarvarājanya-cūḍāmaṇaye mahā-
śaktimate (sahasradahane) hum phaṭ.
The *Mantra Mahodadhi* reads *sahasra-bāhave* in place of *sahasradahane*.

with water by young women and who obstructs the rushing floods of water with his hands. After meditating thus the devotee shall repeat the mantra ten thousand times. The other procedure of worship is as before.

56a. At the outset he shall repeat the mantra a hundred thousand times. The procedure of worship is as before.

56b-57a. The king named Kārttavīryārjuna had a thousand arms. By remembering him alone that which is lost and that which has been forfeited is regained.

57b-58a.[1] This excellent mantra has thirtytwo syllables. The five aṅgas are conceived by means of four pādas (quarters) and the whole mantra alongwith Meditation and Worship is as before.

58b-59. Kārttavīryāya vidmahe (we do know about Kārttavīrya), mahāvīryāya dhīmahi (we meditate on the one with great powers), tanno'rjunaḥ pracodayāt (let that Arjuna induce us).

60-61. This is called the Gāyatrī of Arjuna. At the beginning of the practical application (of the mantra), if any were to repeat the mantra in the Anuṣṭup metre at the night the gangs of thieves run away from their house. If they perform the tarpaṇa rite or homa rite (the same result takes place).

Lamp of Kārttavīrya

Henceforth, I shall mention the procedure of offering dīpa which is very pleasing to Kārttavīrya.

62. The rite of offering dīpa may be inaugurated in the months of Vaiśākha, Śrāvaṇa, Mārgaśīrṣa, Kārttika, Āśvina, Pauṣa, Māgha, and Phālguna.

63-66. The beginning of the rite offering of dīpa on the following days is very auspicious. The tithi (lunar days) should not be the riktā one (i.e. the fourth, ninth and the fourteenth), the day of the week shall not be Tuesday and Saturday. The constellation shall be Hasta, Uttara (Phalgunī), Aśvini, Puṣyā, the star belonging to Rudra (Ādrā), Viṣṇu, Śravaṇā) and Vāyu (Svāti), (the Viśākhā star with two deities) and on Rohiṇī. It shall be auspicious to inaugurate the lamp-offering during the ultimate Vyatipāta during prosperity and holy rites, when there is fortitude and delight, during occasion of good fortune, during auspicious times conducive to longevity during the Karaṇa (division of the day) when that is no Viṣṭi during eclipse, in the yogas such as Ardhodaya (half rise) etc., during the night as well as forenoon. It is very auspicious if it is begun at midnight on the saptamī (seventh) day in the bright half of Kārttika month.

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[1] *The Gāyatrī of Kārttavīrya* runs thus :
Kārttavīryāya vidmahe mahāvīryāya dhīmahi tanno'rjunaḥ pracodayāt.

67. If it coincides with Sunday and the constellation of Śravaṇa it is very rare (and hence auspicious). If the matter on hand is very urgent there is no rectification or correcting in regard to the months etc.

68-70. At the outset the devotee should observe celibacy. He abstains from taking food as well. He takes his bath early in the morning and sits on the pure ground cleaned with cowdung water mixed with yellow orpiment. He shall then restrain his breath and perform the rite of Saṁkalpa (ritualistic decision). Thereafter he shall perform the nyāsa rites mentioned before. On the ground he shall describe a hexagon by means of red sandal and rice grains. He shall write the mantra of Smara then, and write (the syllables) in the six corners. He shall then envelop it with the nine syllables and draw a triangle outside.

71. In the Yantra written thus, he shall keep the vessel of the lamp made of gold or silver or copper if the other is not available.

72. The vessel may be made of bell metal or clay. The best one is of metal (iron) and is used at the time of death. For the rites of Śānti (peace and quiescence) powdered green grain shall be used (i.e. pasted and made into a vessel). In the case of alliance powdered wheat is used.

73. If the ghee taken is a thousand palas, the vessel must be of hundred palas; if the ghee is ten thousand palas the vessel should be of five hundred palas.

74. If the ghee is seventyfive palas the vessel is of sixty palas. If the ghee is three thousand palas, candied sugar and the vessel must be of corresponding number of palas.

75. If the ghee is two thousand palas the vessel must be of two hundred palas. If the former is of a hundred palas the

vessel must be of fiftytwo palas. On the other situations also he shall calculate it similarly.

76. In the permanent lamp the vessel is of three palas and the ghee one pala. After installing the vessel thus he shall drop the wicks taken from threads.

77. The number of wicks must be one, three, five, seven or any odd number calculating according to the tithis; the number of wicks may go up to a thousand.

78. The cow's ghee filtered with a pure cloth shall be poured therein. It may be a thousand palas if the matter is serious and a tenth of it if the matter is less serious.

79. The śalākā (rod to stir the wick) must be made of gold or other metal. It shall be beautiful. Its length may be sixteen, eight or four aṅgulas. The tip must be pointed and the root very thick.

80. He shall put it into the vessel after leaving four aṅgulas in the southern direction. The tip of the rod may remain to the south, in the middle of the vessel or on the top.

81. He shall fix an auspicious dagger therein with the point directed downwards and the handle to the south. One shall light the lamp there recalling Gaṇeśa in mind.

82. He shall place the jar to the east of the lamp in accordance with the injunctions in the mystic diagram of Sarvatobhadra or on a eight-petalled lotus made by means of rice grains.

83. He shall invoke the overlord of kings therein. The intelligent devotee shall worship the emperor as before. Taking up water and raw rice grains he shall perform the saṅkalpa (ritualistic vow) in front of the lamp.

*84-91. The mantra for the saṅkalpa rite of the lamp is being mentioned. It consists of one hundred and fiftytwo syllables. Om, ām, hrīm, śikhā (vaṣaṭ)and the syllables Kārttavīryārjunāya Māhiṣmatīnāthāya (unto Kārttavīrya, the lord

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*These verses give the *mūlamantra* for offering the lamp. It runs thus : "Om ām hrīm vaṣaṭ Kārttavīryārjunāya Māhiṣmatīnāthāya sahasrabāhave sahasrakratudīkṣitahastāya Dattātreyapriyāya Ātreyānusūyāgarbharatnāya hrūm ām dīpaṁ gṛhāṇa amukaṁ rakṣa rakṣa duṣṭān nāśaya nāśaya pātaya pātaya ghātaya ghātaya śatrūñjahi jahi hrīm om phroṁ klīṁ svāhā" of Māhiṣmatī) sahasrabāhave (unto one with thousand arms, and who is initiated into a thousand yajñas, unto one who is favourite to Dattātreya, unto the excellent son of Atri, born of the womb of Anasūyā, then say nabha (ha) alongwith agni (ra) vāmakarṇa (ū) and indu (.). (i.e. hrūm), accept this lamp, protect, protect such and such a one, destroy the wicked, fell them down and kill them, kill, kill the enemies, māyā (hrīm), tāra (om) own bīja (phrom), klīm, svāhā. With this lamp facing the west—protect such and such a one, for the bestowing of such and such a boon, then vāmanetra (ī) alongwith candra (.) and ākāśa (ha) (i.e. him, him), śivā (hrīm) the first letter of the Vedas (om), kāma (klīm), Cāmuṇḍā (vrīṁ), svāhā, the tavarga and pavarga from ta to ma with bindu (.), then praṇava (om) and svāhā.

Thus the mantra contains one hundred and fiftytwo syllables. Dattātreya is glorified as the sage of the Mahāmantra.

92. Amita (unmeasured) is the metre, the deity is Kārttavīryārjuna. The mantra is the cause of attainment of everything. He shall perform the six aṅgas by means of Cāmuṇḍā (vrīm) endowed with six long vowels (i.e. vrām, vrīm, vrūm etc).

93. After meditating on the deity and reciting the mantra, water shall be sprinkled within the end. The bīja of Cāmuṇḍā is stated to be Half (ca) joined with Govinda (ī) and bindu (.) (i.e. crīm, but ra should be added.)

*94. Thereafter, he shall repeat the nine-syllabled mantra in front of him for a thousand times.

95. Tāra (om), ananta (ā) joined with bindu, māyā (hrīm), own bīja (phrom) joined with vāmanetra (ī), kūrma (va) alongwith candra (.) and agni (ra) and śānti (i) (i.e. vrīm), svāhā, kroṁ, dhruva (oṁ).

The sage is as mentioned before, the metre is aunuṣṭup and other things are as before.

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anena dīpavaryeṇa paścimābhimukhena, amukuṁ rakṣa amukaṁ varapradānāya hriṁ hriṁ hriṁ om kliṁ vrīṁ svāhā taṁ thaṁ daṁ dhaṁ naṁ pam phaṁ baṁ bhaṁ maṁ oṁ svāhā.

*This verse gives the nine-syllabled *mantra*.

Om ām hriṁ phriṁ vrīṁ svāhā kroṁ oṁ.

96. After performing the japa of the king of mantras he shall read the kavaca. Thus the performer of the rite of offering dīpa attains everything deserved.

97. At the time of enlightening dīpa one shall avoid inauspicious words. The sight of a brahmin there is glorified as the bestower of auspicious things.

98. The right of Śūdras is of medium benefit, that of a Mleccha is conducive to death and bondage. The sight of mice and cats is defiled, that of cows and horses is pleasing.

99. The evenly spread flame of dīpa is conducive to realisation; if it is curved it causes destruction. If it produces sound it is the bestower of fear to the performer (of the rite); if it is dazzlingly bright, it is considered to be the bestower of happiness.

100-103. If the flame is black it is conducive to the fear from enemies; if it vomits (i.e. if there are jerks etc.) it is destructive of animals. If, by chance the vessel appears broken when the dīpa-offering-rite is performed, the householder (who performs the rite) will pass away within a fort-night. If he has to use another wick, his task will be realised only after delay. If the dīpa has to be changed the performer shall become one bereft of eyesight. If an impure thing is touched there will be sickness; if the dīpa is destroyed there is fear from thieves. If a dog, a cat or mouse is touched. There will be fear from the ruler of the land. At the making of a vessel, the dīpa made with eight palas is the bestower of every desire.

104. Hence, the dīpa shall strenuously protect us from obstacles. Till the conclusion of the rite, one shall observe celibacy and lie down on the bare ground.

105. One shall avoid even the conversation with women, Śūdras and fallen persons. He shall perform the japa of the king of mantras of nine syllables, a thousand times on each occasion.

106-108. The recitation of the prayer must be conducted every day especially during mid-night. He who stands on a single foot in front of the dīpa and repeats the leading mantra, a thousand times, at night, shall attain the desired things quickly. The series of rites must be concluded on an auspicious day and the excellent brahmins must be fed. The priest shall sprinkle the performer (the householder) with the water from the jar and repeat the Mantra. The kartṛ (i.e. the householder who performs the rites) shall offer decent dakṣiṇā (fees) for the purpose of satisfying the deity.

109. If the preceptor is pleased the king, the son of Kṛtavīrya grants the desired thing. He shall himself do everything at the behest of the preceptor or the preceptor cause him to do.

110-112. O Nārada he shall do so after giving him money etc. for the purpose of offering dīpa.

He who performs the rite of offering dīpa without the permission of the preceptor and for realising his own desires can achieve it. At every step he will face only loss. The most excellent of all ghee is that produced from cow (cow's milk); that from buffalo's milk is of medium benefit. The oil from gingelly seeds also shall be like that; the ghee produced from the milk of goat etc. is the least one. In cases of ailments of the mouth and face, the devotee shall offer dīpa with sweet smelling oil.

113-114. For the purpose of destroying the enemies, he shall offer dīpa with the oil extracted from white mustard seeds. If even after offering with a thousand palas (of ghee etc.) the object is not realised, he shall perform the rite concerning dīpas three times. Then, even the most difficult task shall undoubtedly be fulfilled.

115. Kārttavīrya is fond of dīpas. Mārtaṇḍa (the sun god) is a lover of obeisances. Mahāviṣṇu is one who likes eulogy and Gaṇeśa is fond of the tarpaṇa (propitiation) rite.

116. Durgā is fond of worship (by means of floral offering). Indeed Śiva is one who likes ablution. Hence, in order to propitiate these respective deities those rites shall be respectfully performed.

CHAPTER SEVENTY SEVEN

Kārttavīrya Kavaca

The narration of Kavaca (the protective prayer) of Kārttavīrya

Nārada said :

1. Well done, well done, O highly intelligent one, O scholarly one, expert in all the Tantras, a procedure kept in Tantras has been mentioned to me by you.

2. O highly blessed one, O store-house of mercy, I now wish to hear the Kavaca of Kārttavīrya and Hanumān. Please recount it.

Sanatkumāra said :

3. O leading brahmin, listen. I shall recount the extremely wonderful Kavaca of Kārttavīrya, through which he causes the fulfilment of the tasks when he is delighted.

4-14. One shall meditate on Kārttavīrya as follows : His great Chariot resembles the thousand suns. It shines with different kinds of jewels. It contains brilliant flag-staff and banners, it is decorated with ten thousand horses. Its sound is as terrible as that of the Saṁvartaka cloud (of the great dissolution), the great umbrella that is lifted up has spread out like a canopy in the firmament. With the diverse kinds of weapons the great Chariot shines elegantly in which Kārttavīrya is seated steadily. He is large and elegant. He is adorned with a thousand arms. He holds strong bows with his left hands and with the others he holds arrows. He is bedecked with many kinds of ornaments such as coronet, necklaces, crown, shoulderlets, brace-lets, bangles, rings, belts round the belly, girdles, anklets and in various kinds of costly and shining ornaments. He has worn a coat of mail. He is a hero who appears delighted with his lotus-like face. He makes the three worlds tremble by means of leonine roar of the twangs from the bowstring. He makes his enemies dwindle in number. He dispels all ailments.

He is the bestower of all riches. He is served by the glory of victory. He bestows all good fortune, is gentle and offers fearlessness unto his devotees. He has worn divine garlands and exquisite unguents. He is characterised by all auspicious marks. He is the lord standing amongst the chariot soldiers, elephant soldiers, cavalry men and foot soldiers. He is the granter of boons. He is the lord of emperors. He is the sole protector of all the worlds. He has the lustre of a thousand suns rising up simultaneously. He has overwhelmed the three worlds by means of his glory, renown and great riches originating from Yogic powers. He is the glorious discus of Hari that has partially incarnated on the surface of the earth.

After meditating deeply on the deity as one with one's self he shall utter the rakṣā mantra.

15-16. Let the five forms of his aṅgas protect me. They are as refulgent as crystals. The heart etc. (hṛdayâdi) with their shining forms all over and lying in corners (i.e. quarters) agni (south-east), Īśa (north-east), asura (south-west) and vāyu (north-west) (protect us). They have the conch, the leather shield and the sword in their hands. Their strength, overlordship, powers, ability and physical bodies are unobstructed.

17. May the deity accompanied by the Śaktis called Kṣemaṁkarī (the cause of conferring security protect the quarter east of mine. His weapons are the arrows and the bow. He is the destroyer of the groups of thieves.

18. May (the deity) accompanied by Śrīkarī Śakti (that which causes prosperity and glory) protect the southern direction. He is glorious. He holds the arrows and the bow. He is the dispeller of the fear from pestilence.

19. May the deity accompanied by the Śakti called Mahâvaśyakarī (the great enchanter and charmer) protect my western quarter. He is the destroyer of all enemies. He is the bearer of great arrows and bow.

20. May the deity accompanied by Yaśaḥkarī (the cause of renown and fame) protect my south-eastern direction. He is the destroyer of the groups of demons.

21. May the lord armed with the bow and accompanied by Vidyākarī (the cause of learning) protect the south western direction. He is the remover of great misfortune.

22. May the lord accompanied by Dhanakarī (the cause

of wealth) protect me in the north-western direction. He is the destroyer of all sins. He holds arrows and bow.

23. May the deity accompanied by Āyuḥkarī (cause of longevity) protect my north-western direction. He is glorious. He is the destroyer of great fear. He holds the bow and arrows.

24. May the deity accompanied by Vijayaśrī (glory of conquest) protect my upper direction. He is the lord himself holding the thousand-spoked (discus). He is the person striking terror into all wicked ones.

25. May the holder of conch accompanied by Sumahāśakti (the very great power) protect my lower direction. He is the sun in piercing the darkness of misery.

26. May he who is endowed with great yogic power, who is the lord of great yogins and who has all the quarters as his sphere protect me all round. He is the bearer of the lotus.

27. These mūrtis (forms) are red in colour. They wear red garlands and garments. They are the principal deities and are stationed separately and severally in excellent chariots.

28. The Śaktis have lotus in their hands. They resemble blue lotuses. They wear white garlands and garments. They look brilliant with well-smeared tilakas(marks on the forehead).

29. May Indra and others who possess great strength and are stationed in their respective quarters, who are the leaders of his attendants and who have their own vehicles, weapons and ornaments, protect me.

30. All his Āvaraṇa deities (attending deities) have been mentioned. They may protect me from all directions with all their strength.

31. May those wish-yielding heavenly trees (the deities in that form) stationed in the form of brilliance, protect me in the heart, in the belly, in the umbilicus, in the stomach and in the region of the private parts.

32. May those great syllables (mātṛkās) in the form of highly brilliant mantras protect me from other quarters. By their pervasiveness may they protect me from the sole of the feet to the head.

33. May Kārttavīrya protect the head. May Haihayeśvara (the Lord of Haihaya) protect the forehead. May Sumukha

protect my month. May he who pervades the three worlds, protect the ears.

34. May Sukumāra (the gentle one) protect the skin. May Dhanurdhara (the wielder of the bow) protect the pair of of eyebrows. May Puṇḍarīkākṣa (the lotus-eyed) protect the eye. May Guṇākara (the store-house of good qualities) protect my nose.

35. May Brahmajñeya (comprehensible only to Brahmā) ever protect the lips. May Kavi (the poet) protect the teeth. May Sarvaśāstra Kalādhārin (one who possesses all scriptural lores and arts) protect the tongue.

May Avyaya (the unchanging one) protect the chin.

36. May Dattātreyapriya (the favourite of Dattātreya) protect the neck. May Rājakuleśvara (the lord of the Royal family) protect the shoulders. May Daśāsyadarpaghna (the destroyer of the arrogance of ten-headed Rāvaṇa) protect the arms. May Mahābala (one of great strength) protect my heart.

37. My vidvān (scholarly one) protect my belly. May Parapurañjaya (the conquerer of the city of the enemy) protect the chest. May Sarvārthada (the bestower of all riches) protect the hands. May Jagatpriya (one who is the beloved of the world) protect the tips of the hands.

38. May Revāmbulīlāsaṁdṛpta (one who proudly sports about in the waters of Revā) protect the stomach. May vīra śūra (the hero and the valorous) protect my navel. May Sarvaduṣṭahā (the destroyer of all wicked ones) protect my sides.

39. May Sahasrabhujabhṛt (one who has a thousand arms) protect my back. May Saptadvīpādhipa (the lord of seven continents) protect the hips. May Māhiṣmatīnātha, the lord of Māhiṣmatī protect the thighs. May Bhuvaḥ Vallabhaḥ (the lover of the earth) protect the knees.

40. May vīrādhipa (the lord of the heroes) protect the calves. May Manojava (one who has the speed of the mind) protect the feet. May Sarvāyudhadhara (the wielder of all weapons) protect all limbs and all vulnerable joints.

41. May Sarvaduṣṭāntaka (the annihilator of all wicked persons) protect the body consisting of eight dhātus (fluids of

the body). May Sarvaśiṣṭeṣṭada (the bestower of the desired object unto all good people of disciplined behaviour) protect the ten vital airs, the lords of life.

42-43. May vaśīkṛtendriyagrāma (one who has control over sense-organs) protect all my senses. May sarvalokanātheśvareśvara (the lord of the chiefs of all the rulers of all the worlds), protect all those spots within or without me that have not been mentioned. This body enveloped by the kavaca becomes more durable and powerful than thunderbolt.

44. May I become free from fear and liberated from hundreds of obstacles after tying up this kavaca of the ruler of Haihaya, which is divine and unbreakable.

45-50. I move about during the days and nights with my mind free from fear. I move about in the Royal highway, in an impassable road infested with thieves and others, in the rough inaccessible and terrible forests, in the forest fire, in the mountain caves, in the battle, when being attacked by weapons, in caves frequented by lions and tigers, in places full of hazards, at the time of dusk, in the palace, in the hot discussion, in the ocean with large undercurrents, on the banks of rivers, in a land full of enemies and overrun by plunderers and robbers, when the robbing of all possessions is imminent when the life is in danger, when attacked by different kinds of fevers and ailments, when harassed by ghosts and evil spirits, when afflicted by pestilence and evil dreams, when betrayed, when there is physical or mental distress and agony, when there is impediment of every sort blazing like a flame.

51-55. Let there be no fear unto me covered with this kavaca. Let the Mahāratha (the heroic warrior) with thousand strong arms prevent all those who come to rob us of our wealth. May the son of Kārttavīrya bind them with the thousand nooses brought by his hands. (The enemies) are very invincible. May he obstruct their movement and efficiency. May the crest-jewel of all kings defeat those who are inimical to us. May he pierce them with thousand goads, and cut them with a thousand arrows. May Kamalekṣaṇa (lotus-eyed) destroy all wicked ones beginning with thieves. May he smite them with thousand swords and suppress them with a thousand ironclubs. May the wielder of thousand and thousand-spoked discuses terrify them with the sound of his conch. May the direct incarnation of Hari protect everything belonging to me.

56-63. O Kārttavīrya of great prowess, O destroyer of all wicked ones, destroy, destroy the wicked thieves everywhere and forever. O slayer of the wicked, why do you sleep? Why do you delay? Why do you stop? Get up, save us from all dangers and fears as though we are your sons. May all these be destroyed viz. those who are thieves and removers of wealth, those who are violent, those who are inimical to us, those who instil fear in good men, the wicked and the deceitful ones, those who are evil-minded defiled kings of wicked hearts, wicked and sinful ministers, those who spoil the work of others those knavish enemies, those who are the five deceitful persons among looters of everything, the Mlecchas (outcastes) who inflict great pain, the stealthy Śūdras, those who commit arson, those who administer poison, those who cheat others, those armed with weapons, sinners of wicked activities, those who give pain, those whose intellect is depraved, those who indulge in fraud and artifice, those who go astray along evil paths, those who instil fear in others in various ways, those who are engaged in finding out the weak points in others and those who are attempting to harass us. May all these be struck down by the noise of the great conch of Kārttavīrya. May all those be dissolved suddenly. May they be deluded even from a great distance.

64-77. May all these be destroyed viz. Dānavas, great Daityas, Yakṣas, Rākṣasas the ghosts of great strength, Bhūtarākṣasas, Brahmarākṣasas (a ghost of a Brahmin who led an unholy life), epileptic fits, evil planets,[1] the great swallowers of blood, Vetālas (vampires), Guhyakas (demigods who attend kuvera) Gandharvas, Apsarasas, Siddhas, Devas, Dākinīs

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[1] *Suśruta* gives the names of different *Grahas*, see *uttaratantra*, chapter 27. The names are :

1. *Skanda* 2. *Skandāpasmāra*, 3. *Śakuni*, 4. *Revatī*, 5. *Pūtanā*, 6. *Andhapūtanā*, 7. *Śītapūtanā*, 8. *Mukhamaṇḍikā*, 9. *Pitṛgraha*. The text gives the account of how they take hold of the baby and the characteristic marks, by which the expert physician can ascertain which of the above evil spirits

(witches) with noses as large as trees, the ghosts, the Kṣetrapālas (the guardians of fields) the Vināyakas (the impeding deities), the great tigers, the great clouds, the devils with the size of huge horses, huge elephants, the great lions, the great buffaloes, those of the from of bears, boars, dogs, monkeys, and owls, those with the heads of huge camels, donkeys, cats, serpents, cows and bulls, great animals of diverse forms and sizes, those who cause thousands of pains and griefs, those who bring about different kinds of sickness, some small, some very terrible and serious like the gaseous, the beleous, the phlegmatic and those having all the humours deranged, the great evil planets belonging to Maheśvara, Viṣṇu and Brahmā the cruel ones belonging to Skanda, Vināyaka and Pramatha and Guhyaka which are greatly inimical and terrible. The terrible pestilence, small poxes, the great fevers of a single day, tertiary or of four day recurrence, those that happen every fortnight, or month, those that recur half-yearly or yearly, those terrible fevers without any remedy, the great calamities indicated by dreams, the evil planets producing evil dreams, the different devils such as the Kuṣmāṇḍas, Jṛmbhikas, Bhaumas, Droṇas, Sānnidhya Vañcakas (those who cheat with their presence), the Bhramikas (those who cause whirling), the removers of vital breaths, the evil spirits affecting children, those who exercise evil influence

is exercising evil influence over the baby. Dattanācārya, the commentator of the text, gives a *mantra* for propitiating *Skandagraha* in his commentary.

Suśruta says that these *Grahas* nine in number, some of which are male and others female, were born out of grace of *Śiva*, *Umā* and *Agni* to protect the child *Kārttikeya* when he was lying in the reed forest. It should be remembered that these *Skandagrahas* are not identical with *Skanda*, the great commander of *Devas*, but are his attendants who are always trying to find fault with others and when they find any they take a hold over them, for which the name *graha* is given to them.

Suśruta gives some more names of *Grahas* and classifies them into eight. They are as follows : 1. *Devagraha*, 2. *Asuragraha*, 3. *Gandharvagraha*, 4. *Yakṣagraha*, 5. Rakṣograha, 6. Pitṛgraha, 7. Bhujaṅga graha, 8. Piśācagraha. They exercise evil influence over persons who take little care of remaining pure in body and mind during a particular *tithi* and the conjunctions of the day and night.

The *Kavaca* of *Kārttavīrya* is given in the *uḍḍāmareśvara tantra* and is quoted in *Prāṇatoṣaṇī* (pp. 252-256). In *Prāṇatoṣaṇī* we have some additional verses in the last portion but we do not find them in our present text.

over the mind and the senses and overpower them, the tumours that are caused by the great planets, the partakers of oblations who take huge quantity of food, those who feed on corpses, those terrible beings that move about during day time, those who stalk about during the nights, and those that move about during dusks, those that are mad and those that are not mad which attempt to harass me—May all these be struck by the arrows discharged from the bow of Kârttavīrya. May they be destroyed in their thousands with their strength, power and endeavour shattered.

78-84. May these spirits be destroyed viz. serpents, great snakes, those who lie in the crevasses of great mountains, black pythons, those with huge fangs called great Ajagaras, Ananta-śūlikas etc. (having endless pikes), who have poison in their fangs and that are very frightful, those that have many hundreds of heads, those terrible ones with broken tails, extremely poisonous leeches, scorpions with radiant tails, those poisonous serpents emitting poison in their very breath, those that are called great Hâlâhalas, aquatic serpents, aquatic pythons, crocodiles under water, tortoises, fishes with poisonous tails, those other denizens under water, those that are born in water or the surface of the earth, those that have accidental poison and those that are extremely poisonous, those with hidden forms, those with concealed poison, the mice, the domesticated mongooses, other terrible animals with great or small quantity of poison in them, those who destroy the body and the vital breath and those who desire to harass us. May these be split asunder by a thousand swords of Kârttavīrya. Let them perish even from a great distance with their sense-organs and adventurous spirit impaired.

85-90. May these be destroyed viz. men, animals, bears, monkeys in the forest regions, lions, tigers, boars, buffaloes, and other great animals, the elephants, horses, the wild oxen, the donkeys, the fabulous eight-footed Śarabhas, wolves, dogs, rhinoceros, white cats, jackals eager to be in their dens, hares, vultures, garuḍas and other birds, Bheruṇḍas (species of wild birds), crows, eagles, swans, and other types of birds, the oviparous and viviparous beings, the sweat-born ones, in fact all those different types of beings which desire to attack us during twilight, by day or by night—May all these be shattered by the thousand maces of Kārttavīrya. May these perish with their movement and prowess impaired.

91-95. May all these be destroyed, those who bestow harm, those who are deceitful cheats, those who bring about death, extermination, uprooting, hatred and fascination, those who commit breach of trust, the wicked men who hate their masters, the wicked ones who arm themselves with weapons, the sinners, who take away (treasures), those who burn, those who hit, those who administer poison, those who inflict wounds with weapons, those who torture others, those who take possession of fields, wealth etc. by force and those who imprison and terrify in many ways, the various sorts, of Ītis (disasters), the evil beings, those things that desire to find a weak point for an attack—May all these perish from distance. May they be shattered by the thousand cakras of Kārttavīrya. May their strength and adventurous spirit be destroyed.

96-101. At the behest of Kārttavīrya who is the lord of Yogins of unmeasured splendour, may all these be gentle and pleasing at all times viz. the clouds, the lightening, the thunderbolts, the bright and terrible whirlwinds, the falling meteors, the terrible weapons of Mahendra (i.e. thunderbolts), Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu, the terrible stars and signs of zodiac, tithis, transits, months, years, leading Yugas, the leaders of Manvantaras, Siddhas, sages, yogic powers and achievements, the treasures, the Ṛk, Yajus, Sāman, Atharvan, the sacred fire, the seasons, the guardian deities, the Pitṛs, the bands of deities, the sixty-four lores in three worlds—those that have been recounted here and those that have not been recounted—may all these be gentle unto us. May they be pleasing to us always and at all times.

102-114. (The hundred and eight names) Kārttavīryājuna, Dhanvin (having a bow), Rājendra (leading king) Haihayeśvara (Lord Haihaya), Daśāsyadarpahā (The dispeller of the arrogance of the ten-headed Rāvaṇa) Revābaladṛpta (one who is proud of his sports in the Revā) Sudurjaya (who is very difficult to be conquered), Duḥkhahā (the destroyer of miseries), cauradamana (one who suppresses thieves) Rājarājeśvaraprabhuḥ (Lord and ruler of the kings of kings), Sarvajña (omniscient), Sarvada (one who bestows everything), Srīmān (glorious one) Sarvaśiṣṭeṣṭada (one who bestows everything desired by (the disciplined one), Rājacūḍāmaṇi (crest-jewel of kings) yogin, Saptadvīpādhināyaka (the overlord of the seven continents, Vijayin (the victorious), Viśvajit (one who conquers the universe), Vāgmin (fluent in speech), Mahāgatic (one whose gait is large), Alolupa (one who is not greedy or covetous) Yajvan (performer of yajñas) Viprapriya (one who is fond of brahmins), Vidvān (scholarly), Brahmajñeya (one who is comprehensive only to Brahmā) Sanātana (the eternal one) Māhiṣmatipati (the lord of Māhiṣmatī), Yodhā (Fighter), Mahākīrti (one of great fame) Mahābhuja (one of great arms), Sukumāra (very gentle and tender), Mahāvīra (Great hero), Mārīghna (destroyer of pestilence), Madirekṣaṇa (one of fascinating eyes), Śatrughna (slayer of foes), Śāśvata (permanent), Śūra (heroic), Śaṅkhabhṛt (one who holds the conch), Yogivallabha (A lover of Yogin's) Mahābhāgavata (great devotee of the lord), Dhīmān (Intelligent), Mahābhayavināśana (destroyer of great fear), Asādhyavigraha (one whose body cannot be achieved (by others), Divya (Divine) Bhāvavyāptajagattraya (who has emotionally pervaded the three worlds), Jitendriya (one who has conquered the sense organs), Jitārāti (one who has conquered the enemies), Svacchanda (one who goes as he pleases), Anantavikrama (one of endless exploits), Cakrabhṛt, (one who holds the discus), Paracakraghna (destroyer of the armies of the enemies) Saṁgrāmavidhipūjita (one who is worshipped in accordance with the procedure of battles), Sarvaśāstrakalādhārī (one who Possesses all lores and arts), Virajas (one devoid of Rajas guṇa,), lokavandita (one who is saluted by the whole world), Vīra (Heroic), Vimalasattvāḍhya one who possesses the sattva guṇa devoid of impurities), Mahābalaparākrama (one of great strength and exploit), Vijayaśrīmahāmānya (one who is highly honoured by the glory of conquest), Jitārin (one who has conquered the enemies), Mantranāyaka (leader of the mantras), Khaḍgabhṛt (one who holds swords), Kāmada (one who bestows desires), Kānta (shining one). Kālaghna (destroyer of kāla), Kamalekṣaṇa (the lotus-eyed), Bhadravādapriya (one who is fond of gentle reasoning), Vaidya (Physician), Vibudha (great scholar), Varada (granter of the boon), Vaśī (one who controls all), Mahādhana (one of vast great wealth), Nidhipati (Lord of treasures), Mahāyogī (great Yogin), Gurupriya (fond of the preceptor), Yogāḍhya (one possessing yogic power), Sarvarogaghna (remover of all ailments), Vijitākhilabhūtala (one who makes the whole world conquered), Divyāstrabhṛt (one who holds divine weapons), Ameyātmā (one whose soul cannot be measured), Sarvagoptā (Protector of all), Mahojjvala (excessively shining one), Sarvāyudhadhara (one who holds all weapons), Abhiṣṭaprada (one who grants the desired object), Parapurañjaya (one who conquers enemies' cities), Yogasiddha (one who has realised yogic powers), Mahākāya (one with a huge body), Mahāvṛndaśatādhipa (Lord of hundeals of great hosts), Sarvajñānanidhi (Storehouse of all knowledge), Sarvasiddhidānakṛtodyama (one who attempts to gift away all siddhis).

115. By mentioning these one hundred and eight names (the devotee shall complete the pūjā). May the ten mūrtis spreading over ten directions protect me.

116-121. May all the sense-organs be normal and healthy, may I always have peace. May the remaining light mūrtis shine with their valour and exploit. May the deities stationed in the southeast, southwest, northwest and northeast corners always protect me. May I have happiness without impediment, health and absence of defeat. Let me have loss of misery, absence of obstacles, flourishing progeny, rise of happiness, acquisition of desire, excess of welfare, absence of contrariety, absence of ailment, absence of laziness, fulfilment of desire, loss of death, rise in strength, loss of fear, attainment of renown, splendour, learning, prosperity and great glory. No article of mine shall be destroyed or lost. Let there be the regain of the lost possessions. I must have longevity, delight in the mind, tenderness and gentleness and everything desirable. I shall possess great efficiency and the ability to withstand any one and the status of being invincible. May all these things befall me by glorifying Kārttavīrya, the lord of Haihaya.

122-124. He who reads or learns this kavaca of Kārttavīrya shall attain his desires. It increases merits. It subdues sins. It destroys injuries. It yields peace unto all. It is a secret. It is destructive of fear. It grants success to men. It is auspicious and it accords all riches. The devotee shall see again the wealth of cattle etc. taken away by thieves.

125. (If the devotee sees that his cattle and other wealth has been taken away by the thieves) he shall then repeat the mantra seven times at night in this that within seven days he regains all the articles lost.

126. If the man faces the east and repeats the Mantra twentyseven times he shall be able to withstand the hosts of enemies resembling Devas and Asuras.

127. During arguments and quarrels of terrible nature, he who reads this five times, shall surely be victorious. He will never court failure.

128. In the course of affliction due to any sickness the devotee shall read this (kavaca) three or five times. He is then not afflicted by sickness, death, vampires, goblins or ghosts.

129. For the purpose of liberation from bondage one shall recite this twelve times during the night. There is no doubt about this that the man in bondage is liberated within three days.

130. By means of the same procedure in the activity of achieving anything even the inaccessible can be achieved by the most excellent of the knowers of the mantras within seven days.

131. At the time of setting out on a journey a man shall read this Kavaca, then he will not have anything to fear from wicked thieves, tigers etc. or from enemies.

132. A man shall sprinkle handfuls of water over his body even as he recites this kavaca. He is not then harassed due to kṛtyās (evil influence of a mantra), poisons, ailments or swellings.

133-137. The following twelve names of Kārttavīrya must be repeated always. viz. Kārttavīrya khaladveṣī (beater of the wicked) Kṛtavīryasuta (son of kṛtavīrya), Balī (the strong), Sahasrabāhu (one with a thousand arms), śatrughna (slayer of enemies), Raktavāsas (Red-garmented), Dhanurdhara (one who holds the bow), Raktagandha (one having the smell of blood), Raktamālya (Red-garlanded), Rājā (king), Smartuḥ Abhīṣṭada (one who grants the desired benefit unto one who remembers). He who recites these twelve names becomes wealthy. People will always be subservient to him. O brahmin, the discus of the noblesouled Viṣṇu shall always protect the person who always serves the incarnation of the glorious discus. O brahmin, this kavaca has been heard by me from the leading sage, Dattātreya. It is now recounted to you. It is the bestower of everything desirable. Hold and retain this.

CHAPTER SEVENTYEIGHT

Hanumat Kavaca Nirūpaṇam

(The Kavaca of Hanumān)

Sanat Kumāra said :

1. O leading sage, the kavaca of Kārttavīrya has been recounted to you. Now listen to the kavaca of Māruti (Hanumān) that destroys delusion and brings about victory.

2. By wearing it, all harassments perish instantaneously. There is no doubt about this that every misery originating from goblins and ghosts perishes.

3. Once, I had been to Ānandavanikā forest to see Rāma, the formost among those who delight others and meditating on his pure self.

4. After bowing down to Rāma who is the lord of Ramā (Sītā) and having worshipped the lord of heaven, I occupied the seat pointed out by him, in front of him.

5. There, on being asked by me the leading king Śrī Rāma himself told me eagerly everything that happened ending with Rāvaṇa's death.

6. Thereafter at the end of the narration of the story, the lord gave me the kavaca of Hanumān. I shall recount it to you. It should not be disclosed to anybody.

7. In view of his considering Hanumān as a child of his, Śrī Rāma pointed out this Kavaca that will surely be the bestower of worldly pleasures and salvation, this kavaca of the son of Añjanā.

8. May Hanumān protect me from the east, Pavanātmaja (son of wind-god) from the south. May the slayer of Akṣa protect me in the west and may Sāgaratāraka (one who has crossed the ocean) protect me in the north.

9. Let the beloved son of Kesarī, the leader of monkeys protect the upper region, let the devotee of Viṣṇu protect me below and may Pāvanī the son of the wind-god protect me in the middle.

10. May Laṅkādāhaka (one who burnt Laṅkā) protect me continuously from all mishaps. May the minister as Sugrīva protect my head. Let the son of Vāyu protect my forehead.

11. May Mahāvīra continuously protect me in the middle of the eyebrows. May the lord of monkeys the remover of chāyā (shadow of Sītā) protect the two eyes.

12. May the servant of Śrīrāma protect the cheeks and the roots of the ears. May the son of Añjanā protect the tip of the nose, may Harīśvara(lord of the monkeys protect the mouth.

13. May the enemy of Daityas protect the neck, may the conqueror of the enemies of Devas protect the shoulders, may Mahātejas (one of excessive refulgence) protect the arms, Caraṇāyudha (one having the feet as weapons) protect the hands.

14. May Nakhāyudha (one who has his nail as his weapons) protect my nails, may the lord of monkeys protect the belly, may Mudrāpahārī (who carried Rāma's signet ring) protect the chest, may Bhujāyudha (one with his arms as weapons) protect the sides.

15. May Laṅkānirbhañjana (the demolisher of Laṅkā) continuously protect at the back. May Śrī Rāma Bhakta(devotee of Śrī Rāma) protect the umbilicus and may Anilātmaja (son of wind-god) protect the hips.

16. May Mahāprajña (the highly intelligent one) protect the private parts, may Atithipriya (one fond of guests)

protect the buttocks, may Laṅkāprāsādabhañjana (one who breaks the palaces in Laṅkā) protect the thighs and knees.

17. May the excellent monkey protect the calves, may Mahābala (one of excessive strength) protect the heels, may Acaloddhāraka (the uplifter of the mountain) and Bhāskarasannibha (one who resembles the sun) protect my feet.

18. May Sattvāḍhya (one possessing stamina) protect the limbs, let him protect the toes always. May Mahāśūra (the great hero) protect the parts of the face. May Ātmavān (self-possessed one) protect the hands.

19. May the monkey, son of the wind-god protect us day and night in the three worlds whether we are standing, going, seated, drinking or eating.

20-23. May the glorious son of the three-eyed lord, may he of the most excellent quality, protect me. Whether I am erring or not erring or lying in the thick forest or in water, whether I am in the dry land or in the atmosphere, whether on the mountain or in the ocean, whether on fire or on a tree, during war or in a terrible danger, may Virāṭrūpadhara (one who assumes the huge cosmic form) protect us. May the lord protect us from the witches, Ḍākinī, Śākinī etc, pestilence, Kālarātrī (Black Night) and Marīcikā (mirage), may the Vibhu (all pervading lord) protect me from Piśācas (ghosts and ogresses when I lie down. May the intelligent Divyadehadhara(one who has assumed divine lobies, Sarvasattvabhayaṅkara (one who is terrific of of all animals), Sādhakendrāvana (one who protects a leading aspirant) protect me always in everything.

24. May Sarvarūpa (the omniformed), Sarvajña (the omniscient) Sṛṣṭisthitikara (the cause of creation and sustenance) protect me. On seeing his terrible form all terrible fellows run away.

25. He is Brahmā himself. He is Viṣṇu himself. He is lord Maheśvara himself. He is stationed in the solar disc. He is the bestower of glory. May he protect me in the three units of time.

26-27. He is devoted to Rāma. May he always protect the leading Sādhaka. On hearing his voice the Daityas, Dānavas and Rākṣasas, the non human beings and animals, the mobile and the immobile beings become terrified or free from fear as befitting their own actions. In every Kalpa many holy stories about him are heard circulated.

28-30. Whatever is seen as the outcome of the creation of vidhātṛ (Brahmā) or Dhātṛ (creator) himself, you shall know that to be pervaded by the form of the monkey; the unsullied supreme spirit. I am he who is the lord. I am my own (?). I myself am aṇu (the minute of being) and bṛhat (the largest being). I am of the form of Ṛk Yajus and Sāma. I am the threefold praṇava. I am the sacrifice. By means of Ātmasamādhi (ecstatic trance) I bow down to it, to myself, to every thing.

31. I bow down to him who holds many and infinite cosmic eggs, whose form is that of Brahman who is of the nature of samīraṇa (the wind god) and whose form is that of the Ātman.

32. Obeisance unto Hanumān, obeisance to the son of the wind god; obeisance to the devotee of Śrī Rāma, obeisance to the great Śyāma (dark-complexioned lord.)

33. Obeisance to the heroic monkey, who brought about the alliance with Sugrīva, who crossed the great ocean and who burned the whole of Laṅkā.

34. Obeisance unto him who dispelled the sorrow of Sītā, who carried Rāma's signet ring, and who is the cause of Rāvaṇa's end. Obeisance unto Sarvottarātman (one who is of the form that is greater than everything).

35. Obeisance, obeisance unto the cause of destruction of the sacrifice of Meghanāda. Obeisance unto the destroyer of the Aśoka grove; unto the bestower of victory.

36. Obeisance unto the heroic son of the wind god, unto him who passes the sky, unto him who cut off the head of the chief watchman of the grove, unto him who smashed down the palaces in Laṅkā.

37. Obeisance unto you, the messenger of Rāma unto him whose complexion is like that of shining gold, unto him who has a long tail and unto him who had contributed to the success of Saumitri (Lakṣmaṇa).

38. Obeisance, unto the slayer of Akṣa, unto him who warded off the miraculous weapon of Brahmā, unto him who removed the wound 'caused' by the great 'Śakti' in the body of Lakṣmaṇa.

39. Obeisance, obeisance unto the slayer of the Rākṣasas, the enemies and evil spirits. Obeisance, obeisance unto the delighter of the groups of heroic bears and monkeys.

40. Obeisance unto you the destroyer of the soldiers in the enemy army, unto the destroyer of weapons and missiles. Obeisance, obeisance unto the destroyer of poison, enemies and fear.

41. Obeisance unto the destroyer of fear from great enemies, unto the sole cause of protection to the devotees, unto him who benumbs (i.e. nullifies) the mantras urged by others as well as those who chant the mantras.

42. Obeisance, obeisance, unto him who causes rocks to float on water, unto him who swallows the disc of the rising sun, unto the remover of misery.

43. Obeisance unto the terrible one turning nails for weapons, unto one who uses his teeth as weapons, unto the traveller in the sky, unto Sarva (Śiva i.e. Hanumān who is an incarnation of Śiva), obeisance unto you of adamantine body.

44. Obeisance unto one who is stationed in every village, unto one who seeks the death of goblins and ghosts, obeisance unto one who has the weapon of the mountain placed in his hand, upto one who is the weapon of Rāma.

45. Obeisance unto you with the lion cloth as the sole garment, unto one who is devoted to Rāma (engrossed in devotion to Rāma) unto one who is the sun in the southern region, unto one who appears as the rising moon unto the good.

46. Obeisance unto the destroyer of the pain due to the wounds from Kṛtyās (evil influence of mantra), unto the remover of all pain, unto one who offered alliance and caused the victory of Pārtha (i.e. Arjuna) in the battle at the behest of his Master.

47. Obeisance unto one who contributes to the success of devotees, in the divine arguments and in battle, unto one who produces the Kilakilārava (a sound expressive of joy) and unto one who produces terrible sounds.

48. Obeisance unto one who causes the saṁstambhaja (steady and stunned state) of all fevers and ailments; unto the remover of terror; unto one who is particularly satisfied with the diet of the fruits in the forest.

49-52. Obeisance unto you who caused the construction of the bund in the great ocean by means of rocks.

Thus, O brahmin, the auspicious kavaca of Māruti has been recounted. This should not be imparted to anyone and every one. It must be strenuously guarded. This must be written by means of the eight fragrant things. He who wears this kavaca round his neck or on the right arm becomes victorious at every step. Of what avail is much talk if it is practised a hundred thousand times reverentially and repeated ? He will achieve even the impossible and the unachievable.

CHAPTER SEVENTYNINE

Hanumaccaritram

(The Story of the life of Hanumān)

Sanatkumāra said :—

1. Henceforth, I shall mention another thing that destroys sins viz. the life story of the son of Vāyu. It is the story that has been recounted to his own people by Rāma, the resident of Ānandavana.

2. Let my devotion, the devotion of Śrī Rāmacandra be a lasting one to Hanumān who possessed of a huge body as soon as he was born and who was well reputed for his prowess.

3. O Kumāraka (i.e. Sanatkumāra) even as I recount the story of Kumāra (the son i.e. Hanumān), listen to it attentively. It is the story that dispels the sins of those who listen to it and those who read it.

4. O Brahmin, I wish for the constant contact with my companion, in the form of a monkey. It is a secret in my abode in the excellent grove called Ānandavana.

5. Many male and female friends of mine surround me here. They are devoid of ailments. They sport about here always, manifestly and secretly.

6. I shall reveal unto you with great delight of my mind the secret incident that befell me in the course of a certain incarnation of mine.

7. Formerly, in the abode of King Daśaratha I had manifested myself. O sage, I manifested in the form of Caturvyūha (group of four) in his three wives.

8. Thereafter, within a few years Viśvāmitra the leading brahmin, came there and requested my father the king.

9. The righteous-souled king sent me to the Siddhāśrama in the forest along with Lakṣmaṇa in order to destroy the Yakṣas and Rākṣasas.

10. After going to the Āśrama (hermitage) we destroyed Subāhu and Mārīca who were defiling the hermitage. The sage became delighted then.

11-16. He gave me a set of weapons. He permitted me to stay there, for a month. Then the intelligent son of Gādhi, knowing the future affairs took us eagerly to Mithilā. There he showed us the bow belonging to Rudra. By breaking the bow I won his (King of Mithilā's) daughter Sītā who was held as the prize and was comparable to celestial women. On the way I dispelled smilingly the arrogance of the scion of the family of Bhṛgu. Afterwards, I came back to Ayodhyā, the city of my father. Then realising that I have a place in the mind of the subjects, the king wanted to crown me as the heir-apparent with great delight. O sage, on hearing it, his beloved wife Kaikeyī whose mind was defiled for the purpose of completing the task of devas, said thus : May my son named Bharata be crowned as the hair-apparent. May Rāma be exiled to the Daṇḍaka forest for fourteen years.

17-20. On hearing it, I became ready to go to the forest accompanied by my younger brother and my wife though not told so expressly by the king. I went to Citrakūṭa. There I sustained myself permanently with the fruits of the forest and by means of flesh. Living there, I happened to know about the death of the king.

Bharata and Śatrughna, my honourable brothers came there and informed me. They were sad. They had been accompanied by our mother, preceptors, ministers and the citizens.

Thereafter, I went to Pañcavatī and built my hermitage there, I stayed there for three years accompanied by my wife and my brother.

21-23. Then in the thirteenth year the demon named Rāvaṇa abducted my beloved wife Sītā by means of deception and unseen by me. Thereafter, with distress evident in my face, I went in search of my wife and reached the mountain Ṛṣyamūka. I entered into alliance with the Lord of monkeys. After killing Vālī, Sugrīva was installed in his place.

24-27. With herds of monkeys he rendered help into me. After quarrelling with Rāvaṇa, Vibhīṣaṇa, my devotee, came unto me. He was crowned as the native king of Laṅkā. After killing Rāvaṇa in the battle along with his sons, ministers and kinsmen and taking Sītā who was rendered pure (in the fire) I came back to Ayodhyā. After sometime, O brahmin, Sugrīva and Vibhīṣaṇa were invited at the Śrāddha of my father. The excellent brāhmins of the (famous) six families were also invited. All those who had been invited came to Ayodhyā.

28. Except Vibhīṣaṇa all those had come. The excellent scion of the family of Raghu began to be worried over this. Śambhu (Śiva) came there in the guise of a brāhmaṇa along with those of the six families.

29-30. After the contact with Vibhīṣaṇa Śambhu was asked by me. (He said) taking me to the Dravidian country "release me from the bondage of the brahmins." Agastya and other leading sages were invited by me to the Śrāddha. After being fed they went to their respective hermitage regions.

31-32. Then after some time the brahmins, devas, daityas and rulers of men were invited by Gautama. All of them were honoured in the Yajña. The crystal Liṅga was installed on the mountain of Trayambaka (three-eyed lord). Devas, Daityas, kings and brahmins worshipped it and stayed there.

33. When the assembly spread further and when the Liṅga was worshipped by everyone Gautama too worshipped Śaṅkara at midday.

34-35. All of them were clad in white dress. They dusted their limbs with ashes of Bhasma. At every spot they made marks of Tripuṇḍraka with white Bhasma.

36. After bowing to Bhārgava all of them performed the rite of Bhūtaśuddhi[1] (the consecration of the Bhūtaśuddhi elements). One shall meditate on the cavity in the middle of the lotus of the heart. The five elements too (are meditated upon) are also there.

In the midst of them there is a great void and in the centre of that void one should meditate upon Mahāsana who is free from defilement and who is ever free from impurities. He is brilliant and auspicious.

37. The elements (of the body) are impure and defiled because of its contact with Karman (deeds). This body should

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[1] (Bhūta Śuddhi). The purification of the elements, the constituents of the physical body, is to be done by means of *prāṇāyāma*. First of all one should think of the *pārthiva maṇḍala* as having the shape of a square, stretched from the feet to the tip of the head with *la* as its seed, the overlord being *Sadyojāta*, the superintending deity is *Brahmā* and which is made of *nivṛttikalā*. Conceiving thus one should urge the vital air pass through *suṣumnā* as to reach the *dvādaśānta* by five upgoing stress in order to get the earth free from its association of *gandha*, *rasa*, *rūpa*, *sparśa* and *śabda* and thus make it a pure earth. Tnis procedure continues upto *ākāśa* and makes them pure elements free from the touch of other elements. The seed letter differs as regards the element and so is the stress for the each. The *pṛthvi* needs five, water four, fire three, air two and the void (*ākāśa*) one. Thus when *ākāśa* has become purified one should flood the whole body with the *mūlamantra*.

The procedure of *Bhūtaśuddhi* is given differently in another text which says that the aspirant will conceive himself as one with the deity and raise *Kuṇḍalini* from *mūlādhāra* and take the *jivātman* from the heart and unite both and strive in such a way as the both should pass through different *cakras*. Then finally both should be united with *Paramaśiva* in *sahasrāra* where all the *tattvas* from *Pṛthvī* to *ahaṅkāra* are conceived to have been dissolved. Then thinking the seed *mantra* of *Vāyu* in the left nostril one should perform a *praṇāma*, while doing this he should dry up both the body and the *pāpapuruṣa* lying in his left belly. Then he should do another *prāṇāyāma* beginning with the right nostril. While doing so he should make the *japa* of *Vahni bīja* and thus burn the body along with the *pāpapuruṣa*. Then he should conceive the *candrabija* in the left nostril and taking the moon in the forehead, he should make a *Kumbhaka* with the seed *mantra vaṃ* and then exhale the air with the right one repeating *laṃ* and at the same time 'think of his body as having been built again.

be burnt with the help of the void of lamp by means of the fire of knowledge.

38-39. After burning aham (ego) the covering, he shall burn the void also. After burning the void and then Vāyu (the wind) he shall burn the element of fire. Thereafter he shall burn the element of water, the element of earth and the Guṇas (Sattva etc) depending thereon. Thereafter, he shall burn the body itself.

40-42. After thus burning the elements etc. by means of the fire of knowledge, the embodied one shall meditate on Viṣṇu stationed in the middle of the flame full of the tasty juice of bliss. Auspicious rays resembling the rays of the moon come out of the limbs of Śiva. With those rays mixed with nectarine liquid, the flame becomes subdued and very cool like the rays of the moon. The flood becomes solidified by the spreading nectar and its lustre. He shall think that all the luring beings are swept off by the flood.

43. After performing the rite of purification of the elements thus, the man instantaneously becomes pure. He then becomes worthy of the holy rite. In the rite of repetition of the mantra thereafter, he becomes worthy of performing the worship. In order to purify the sins of slaughter of a brahmin he shall meditate thus afterwards.

44. After meditating thus and imposing the brilliant light of the moon on the Liṅga of Śiva by means of meditation, (the devotee) shall think of Sadāśiva, the unchanging one, in the middle of the lamp. He shall perform worship by means of the five-syllabled mantra.

45. He shall perform all upacāras (rendering of services) such as invocation etc. and then perform the ablution of Śaṅkara as before, The pedestal may be made of Udumbara (Fig tree) or it may be made of silver or gold. The entire pedestal must be covered with a piece of cloth etc.

46. After making the creation by means of bubbles he shall make a Nāga (serpent) on every pedestal. On the topmost pedestal he shall make two Nāgas to the right and left of the Lord and very near him.

47. He shall place a japā flower (China rose) in the middle of the two serpents over a cloth folded twelve times and

white in colour. In the middle thereof Maheśa in the form of the Liṅga placed in the pedestal shall be worshipped.

48-49. All those devotees, after performing thus, offered duly five and eight fragrant substances. They worshipped with flowers, leaves, śrīphalas (bilva fruits) as well as ricegrains, with or without gingelly seeds. They then offered incense and the lamp according to the proper procedure. After completing the rites of presenting various offerings they completed the rituals and sang and danced there.

50-54. At the time of the holy rites, a disciple of Gautama named Śaṅkarātman, came there. He was dressed like a mad man. He was naked. He used to assume various guises. In some places he was an excellent brahman, while in some he resembled a Śūdra; in some other places he was a Yogin or an ascetic. He used to shout, jump, dance, eulogise and sing. In some places he wept, tried to hear repeatedly, fell and sprang up. He was endowed with the perfect knowledge of Śiva and was full of great bliss. He reached there at the time of meal and went near Gautama. He took his meal with his teacher and sometime partook his leavings of the food.

55. Sometimes he used to lick the vessels. From some places he fled silently. Sometimes he took the hand of his teacher but partook of the food himself.

56-57. Sometimes he used to pass urine inside the house, at some places he used to smear his body with mud. On all occasions, when the teacher saw him, he used to catch hold of his hands, take him inside the temple and make him sit on his own seat and feed him. The sage Gautama took his meal from the same vessel.

58-62. Once his beautiful wife Ahalyā desired to test his mind. She called the disciple and asked him joyfully, "Take your food. Without any hesitation". He ate everything whatever he was asked to eat by the wife of the teacher.

O brahmin, he drank the beverage and the fire in the same manner as water. He chewed thorn as though it were cooked rice. After chewing it he remained as before. Seeing him in front he was invited by the daughters of the sages for taking his meal. He drank and ate the articles handed over by them viz. lump of clay, dung, water etc, mud as well as pieces of wood. He was delighted to eat and drink them.

Such was the sage who had the form resembling a caṇḍāla. Taking a pair of torn old shoes in his hands he approached Vṛṣaparvan. He was chatting and laughing then. He was clad in a dress as one befitting a Śūdra.

63. He stood naked between Īśa and Vṛṣaparvan, without knowing him, Vṛṣaparvan inflicted tortures on him and cut off his head.

64. When the excellent brahmin was killed the whole universe consisting of mobile and immobile beings became extremely wrathful. So also the sages standing there.

65. Gautama, the great and noble soul, became excessively sad. Tears gushed out of his eyes evincing his inner sorrows.

66-67. In the presence of all daityas Gautama spoke these words. "What sin has he committed, wherefore his head has been cut off? The Śivayogin was always superior even to my life. Truly, my death also shall take place, for the teacher is the very soul of the disciple.

68. Certainly our death will take place there where the death of Śaivas (the devotees of Śiva) who possess piety and virtue and who always dwell on Śiva, has been witnessed.

69. On hearing it, Śukra, the preceptor of Asuras, the most excellent of the wise people said thus : I shall resucitate Bhārgava, the favourite of Śaṅkara.

70. "O brahmin, why then, do you die ? See the power of my penance." Even, as the leading brahmin was saying this Gautama too died.

71-72. When he died Śukra too abandoned his life by means of his yogic power. On realising his death thus, Prahlāda and other leading Daityas, Devas, kings, brahmins —nay all of them were dead. It was surprising. Then the army of the intelligent Bāṇa died.

73-75. Distressed much on account of sorrow Ahalyā began to cry loudly. She lamented now and then. Lord Vīrabhadra, the great yogin, who was worshipped by Gautama along with Maheśa, saw everything and became angry. (He said) Alas ! a great number of the devotees of Śiva have been killed. I shall intimate Śiva and shall do whatever he says. Deciding thus he went to the great mountain Mandara.

76. After bowing down to Virūpākṣa (Śiva) he gave an account of everything to him. Śiva then spoke these words to Hari and Brahmā who were present there.

77. Knowing me the granter of boons my devotees had committed such a deed of this risk. O Viṣṇu, I shall go and see the deeds of hazard that had been done by them.

78-81. After saying this and mounting his bull (Śiva started). The cāmaras (chowries) were held by the wind-god. The highly splendid umbrellas were held by the well-dressed Nandika. The excessively white golden staffs, or which the others are not worthy to hold, were also held for the Lord. After securing the permission of Maheśa, Hari stood near the serpent. He was characterised by Kaustubha and shone by means of slightly red and blue umbrellas. With the permission of Śiva, Brahmā too rode in his swan. The creator shone by means of two umbrellas resembling the lustre of Indragopa (glow-worm). Indra and other Devas were on their respective vehicles.

82. All of them set-off and were applauded by means of different musical instruments. In the company of crores of Gaṇas (attendants) they arrived at the hermitage of Gautama.

83-84. Brahmā, Viṣṇu and Maheśvara saw that wonderful sight. Śaṅkara resuscitated his devotee back to life by glancing at him with the corner of his left eye. He spoke to Gautama, "I am delighted with you. Choose the boon." On hearing his words, Gautama said eagerly.

85. "O lord of Devas, if you are pleased, if a boon is to be granted to me, O Īśvara may I ever have the ability to worship your liṅga.

86-89. O three-eyed lord, this has been chosen by me. Hear about another one. This is my highly blessed disciple. This fortunate person had nothing to be discarded nor to be accepted. He never looked at a thing worthy to be seen with a feeling of myness. He does not have the same sort of attachment to things worthy of being smelt or fit to be drunk or any other similar thing—since he does everything with this knowledge, he is a yogin of great renown. He is a person taking up the appearance of a changed madman. There is no one who hates him, nor any one who may violently injure him. O lord, this boon be given to me that these dead people may become alive."

90-94. On hearing it, the lord of Umā, the unchanging one was delighted and looked at Hari. The lord of the universe entered partially alongwith Vāyu. Śaṅkarātmā hence became the son of wind-god assuming the form of Hari (monkey). He is the most excellent of monkeys. These are synonymous viz. the overlord, Viṣṇu, Śiva, the great one etc. He will survive till the end of the Kalpa (cycle of time). He assumes every form as he pleases. He carries out my behests. He is a devotee of Rāma and his body is worshipped. Īśāna, Hanumān will remain alive for endless Kalpas with a joyful mood. You have made this abode spacious and well-built. Every day, for a moment we shall stay here willingly accepting your invitation in all our different forms. After being worshipped we shall go to our respective places.

95. The Gautama, the leading sage, spoke to the lord of the universe—"O Lord, I am requesting for something unbecoming. A suppliant does not look unto defects.

96-98. O Lord of Devas, this is something inaccessible even to Brahmā and others. May it be given if it appeals to you."

Thereafter, looking at Viṣṇu and holding him by the hands, Sadāśiva laughingly told the lotus-eyed deity as follows : "O Govinda, your belly is emaciated (depressed). Is food to be given into you? Enter the house in the same manner as it is your own house and take your meal. Go to the abode of Pārvatī who will give food to you to your fill."

99. After saying this and holding him by the hand the lord went to a lonely place after instructing Nandin to be the gatekeeper in the manner mentioned before.

100. Going over to Gautama he said to him about the utterance of Viṣṇu. "O sage, we, the lords of Devas, are desirous of taking food. Get the cooked rice ready."

101. After saying this, Śaṅkara went to lonely spot along with Vāsudeva. The two excellent deities got into a soft bed and lay down.

102. They conversed with each other and got up, desirous of taking a bath. The two excellent deities went to a vast and majestic lake.

103. The sages and the Rākṣasas too performed aquatic sports throwing water (splashing one another) mutually. They sported separately on either side.

104-105. Then Viṣṇu and Maheśa splashed the water in quick succession with a handful of water alongwith filaments of the lotus. Śaṅkara splashed it on Hari's face with lotus-like eyes. Since the filaments of the flower fell on them Keśava closed his eyes.

106. In the meantime Maheśvara got on to the shoulders of Hari. He caught hold of Hari's head and immersed it (under water).

107. Coming up and getting afflicted again and again Hari subtly toppled Śaṅkara.

108. He then caught hold of his legs and pulled him and whirled him. He (Śiva) hit Hari's chest and felled Acyuta down.

109. Hari then got up. Taking handful of water he showered it on the head of Śambhu. Then Śambhu (did likewise), then Hari (did so).

110. Thus the aquatic sport went on. Among the groups of sages, in the course of the hustle and bustle their matted hair became united and dishevelled.

111. Thus being agitated their matted hair got entangled into one another. The leading sages tugged at one another's matted hair.

112. The stronger ones among them dragged the weaker ones inflicting pain on them. They made them fall down, shout and weep.

113. While this tumultuous activity in water was going on, the lord of monkeys (Hanumān) danced and shouted in the sky.

114. He played on Vipañcī (lute) and other musical instruments. He sang a Lalita (lightmusic) song. He sang the light song in all its ten modes.

115. In a worldly way Śaṅkara listened to the sweet music. He then himself began to sing slowly.

116-117. While the lord of Devas himself was singing the reposing note of the Dhruva (the introductory verse of a song) after taking a galaka (a musical instrument) Vāsudeva began to beat the drum by means of his own hands. His note was endowed with all characteristics. It had taken up the burden of the song. The continuous flow was nectarine. The beating of the drum defied the sound of the song.

118. The lotus-born fourfaced deity Tumburu was very vociferous. Gautama and others beat the time and the musician was the son of the wind god.

119. Then Hanumān, the lord of the monkeys, sang sweetly. What was fading and gloomy became revived in spirit and lustre. The weak and lean ones became well-nourished.

120. Hence everyone decided his own song (i.e. mode of singing) and sang. Devas, the groups of sages and Dānavas became silent.

121. Hanumān alone was the songster and all others were the listeners when the midday advanced and Hanumān went on singing. Devas mounted on their respective vehicles and started.

122. Maheśa who was fond of music caught hold of the lord of monkeys (and said) "O monkey you are being commanded by me unhesitatingly, get on to the bull.

123. Face me and sing me a song". Then the leading monkey spoke to lord Maheśvara.

124. You alone have the ability to ride on the bull. None else. O lord, by riding on your vehicle I would be a sinner.

125. O lord of Devas, ride on me. I shall traverse the sky lifting up Śiva. Facing you I shall sing too, see."

126-128. Then the lord rode on Hanumān like his bull. When lord Śaṅkara mounted the neck of Hanumān, he peeled off his skin, turned back his face and began to sing as joyously as before. Listening to the nectarine music Śambhu came to the house of Gautama. All the groups of Devas, sages and Dānavas came there. At the time of lunch they were all worshipped by Gautama.

129. Everything was made of wood such as the dry furniture etc. In the house they began to develop sports when Hanumān sang.

130. It was surprising that every one's vision remained still around that song.

131-135. Hanumān had only two arms. He worshipped at the feet of Īśa. He had ornaments on all his limbs. He was a young person of delighful physical form. In the middle of his head he kept his joined palms in reverence. Śaṅkara caught hold of the head of Hanuman with his two hands and turned the face towards the east. Hanumān was seated in the lotus posture. Śaṅkara set one of his feet on the joined palms of Hanumān and the other on his face. With two of his toes the lord lovingly caught hold of Hanumān's nose. The other leg he slowly passed over his shoulders, face, neck, chest, middle of the breasts, heart, belly and the umbilical region. Śaṅkara then grasped his head and bent it a little. On the way he touched his back with his chin. Śiva put a pearl necklace round the neck of Hanumān.

136. Then Viṣṇu said these words to Maheśāna. In the entire sphere of the cosmos there is none equal to Hanumān.

137. Your state wherein the monkey is stationed is beyond the scope of Vedas and the comprehension of Devas. Your state which the monkey has attained is unmanifest even to all Upaniṣads.

138. Your state is not steadily maintained by means of Yama etc. and Practice in the lotus like heart of great Yogins. But it remains steady firmly in Hanumān.

139. Īśa, you have been devoutly worshipped every day for a thousand years, nay, crores of years. Still your state has not been shown by you.

140. It is said in the world, it is a very popular saying in the world, that Śambhu is fond of Nārāyaṇa and Hari is fond of Śambhu. But I have no such good fortune.

141. On hearing these words of Viṣṇu Śambhu said joyously. " O Hari, nowhere is any one so much loved by me as you.

142-143. Or Pārvatī may be equal to you; she is not different."

Then Gautama bowed down to the great lord and submitted thus "Ameyātman (one whose soul is non-comprehensible) unto Devas, storehouse of mercy, mid-day, is past. Thus is the time for food unto all.

144. Then after performing the ācamana rite, lord Mahādeva entered the house of Gautama along with Viṣṇu and started taking his food.

145-147. Śiva was bedecked in all these ornaments viz. gemset rings, anklets, excellent girdle resembling the lightening (in splendour), many necklaces, gold coin necklaces round the neck, jewelled dangling ear-rings, bracelets, bangles and many other ornaments, silken garments. sacred thread, upper garments, flowers in the excellent tresses of hair and unguents prepared out of five fragrant substances.

Thus bedecked Śiva seated himself in the excellent seat. He made Hari sit on an excellent seat facing him.

148. The two excellent deities Hari and Īśa were seated facing each other, with great devotion. Gautama offered them cooked rice in gold vessel.

149-153. There were thirty different types of edibles, four types of milk pudding, well cooked and well served food-stuffs. He offered two types (of other edibles) uncooked and partially cooked. In this there were thirty varieties. There were hundreds of good bulbous roots and vegetables. There were twentyfive varieties of side dishes cooked and soaked in ghee. There was candied sugar and also mango, banana, dates and pomegranate fruits in sugar syrup and other sweet and ripe fruits were supplied.

There were priyālaka fruit (Chironjia sapida), Sambu (rose apple) and Vikantaka fruits also. After offering these and other similar substances unto the lords the brahmin offered them water for the ācamana rite and said "Pray, eat."

154. When all of them started taking food Gautama himself took up a delicate and large fan and fanned Śiva and Visṇu.

155. Parameśvara wished to play a practical joke. He told Hari "O Viṣṇu, look at Hanumān, how that monkey eats."

156. When Hari was looking at the monkey, Mahesvara dropped the liquid flow in Viṣṇu's vessel even while the groups of sages were looking on.

157-161. He gave the leavings of his food, the milk pudding etc. to Hanumān. (Hanumān said :) "O Lord, your ucchiṣṭa (leavings of food) cannot be eaten according to your own utterance". Then Śiva said "Unworthy (of being taken by men) in my naivedya the leaf, the flower, the fruit etc. After offering all these to me the devotee shall consign them to a well" (Hanumān said) "If it is not eaten amounts to paying heed to) your words. If it is eaten (what we expect) is your mercy. If the Naivedya is offered unto a Bāṇa-liṅga or to a self-born liṅga, or to one made of lunar stone or to one stationed in the heart, the partaking thereof should be known as on a par with the Cāndrāyaṇa rite" (Then Śiva said) "Thus is the time for meal now. Discussing other things is uninteresting. I shall mention afterwards unhesitatingly." Then the sage Gautama consecrated the water.

162. He filled the water pot with the water of the lake. The body of the water pots was slightly red. They were glossy and very delicate. Since they had been washed many times they shone well. The water of the lake was purified by means of the nut of the clearing nut plant (before filling up the pots).[1]

163. The fresh sand bank of the river must be covered with fine white new cloths. The water pots filled with water should be placed over them. He shall then smear it and put inside the cavity nalaka (lotus stalk), jāti (jasmine flower) mustā

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[1] For the purification of water *Suśruta* prescribes seven methods. They are clearing nut (*kataka*), a gem called *gomeda*, the root of the lotus plant, the root of moss, cloth, pearl and jewel.

Suśruta also gives some ways of cooling the water. They are also seven. To keep the jar of water in the strong blowing wind, to put cold water inside, to stir the water with some sticks, fanning, filtering with cloth, putting the jar in the sand, or placing it in a swing.

The *mantras* beginning with *Īśāna* etc. are to be recited thus:

(a) *Om Īśānaḥ sarvavidyānām Īśvaraḥ sarvabhūtānām brahmādipati brahmaṇodhipatir brahmā śivo me'stu sadāśiva Om.*

(b) *Om Tatpuruṣāya vidmahe mahādevāya dhīmahi tanno rudraḥ pracodayāt.*

(c) *Om Vāmadevāya namo jyeṣṭhāya namaḥ śreṣṭhāya namo rudrāya namaḥ kālāya namaḥ Kālavikaraṇāya namo Balavikaraṇāya namo Balapramathanāya namo manonmanāya namaḥ.*

(d) *Om sadyojātam prapadyāmi sady ojātāya vai namaḥ bhave' bhave' nādibhave bhajasva mām bhavodbhavāya namaḥ.*

(e) Om aghorebhyo'tha ghorebhyo ghorāghoratarebhyaḥ sarvataḥ sarva sarvebhyo namaste'stu rudra rūpebhyaḥ.

a plant), puṭaka (lotus) or any plant belonging to their species and powdered sand. A garland as white as sandal and the rays of the moon be put into the folded cup (made of leaf). After a yāma (3 hours) the water is filtered with cloth. The root of lotus stalk is applied. Bakula and Pāṭala flowers are then put therein.

164. The bunch of Śephālikā flowers is kept therein and the water is sprinkled. After performing the primary function of the cleaning of water he shall cover the Śreṇi (Sekapātra—a vessel for sprinkling water) with a piece of soft and delicate cloth containing minute camphor.

165. He shall then place the water vessels in a shady place free from the sun with gentle breeze blowing and fanning them with delicate fans.

166-169. He shall sprinkle them with cool water rendered fragrant as well as the sprinkling vessel. Only, thoroughly undefiled, shall, kings and their daughters have the approach of them. (Before approaching) they must wash their feet and limbs and be clad with good garments. They must apply to their armpits and necks the exudation of Aguru, tawny like honey but not so thick. They shall place Jāvaka ? Jālaka (net) or unblown flower over their heads alongwith unguents of five fragrant substances and decorate their pretty tresses with flowers. They are auspicious-looking and pure. The ladies, thus, honoured, are considered to have attained the form made of saffron.

170-172. The young ladies shall be charming in all their limbs by putting on ornaments. The water should be made to serve by the ladies or men of this kind. At the time of offering the water the covering of it which has been covered, slightly with delicate cloth, be removed. They shall then place the water pot on the left hand. They shall untie the rope tied round it and pour water. Gautama, the holy sage and lord, did everything in this manner.

173-181. When Maheśa and all other noble-souled ones had taken their meal, when they had washed their hands and feet, when they had smeared themselves with unguents, when Maheśvara, the lord of Devas, had occupied a high seat, Devas and the groups of sages occupied lower seats. Pieces of nuts, circular in shape, without corners were put in jewelled vessels. (The nuts were round not so thick nor very minute Śvetapatras (betel leaves) were washed and placed therein. Pieces of camphor were ground and Gautama offered it to Śaṅkara. When the sage said these words "O lord, take the tāmbūla" (betel leaf), Śiva said, "O monkey, take the tāmbūla and give me the candied sugar." The monkey then said, "O Maheśvara, I am not pure enough. How can a monkey be pure since he eats different kinds of fruits ?"

'On hearing it Virūpākṣa said to the excellent monkey, "At my words everything becomes pure. At my words the poison becomes nectar. The Vedas stand by my utterance. Devas and others stand by my utterance. Dharma is realised at my words. Mokṣa (liberation) is realised, it is said, at my words. The Purāṇas, the Āgamas and the Smṛtis all stand by my utterance. Hence take the tāmbūla and give me the candied sugar.

182. Hari (the monkey) accepted tāmbūla with his left hand alongwith the arecanut piece (and candied sugar). Then he collected and handed over the candied sugar.

183-184. Taking the camphor which was offered first, Śiva ate the same. When the lord had finished taking the betel leaves Pārvati came to the abode of the sage from the Mandāra mountain taking the hands of Jayā and Vijayā. After bowing to the feet of the lord she stood there with her head bent down.

185-187. Raising up her face the three-eyed lord spoke thus : "O goddess, the chief of Devas, an offence has been committed by me for your sake, since I took my meal without you. O beautiful lady, listen to another thing. I have committed a great sin by leaving you in our own abode. O goddess of Devas, you ought to forgive me. Glance at me eschewing your anger." Although addressed thus she did not speak any word. She said, "No, I shall not speak," saying this she went away with Arundhatī.

188. On realizing that she was about to go out, the sage bowed down and prostrated like a staff. Then Śiva said, "O Gautama, what do you wish ?"

189. On seeing the goddess Pārvatī smiling, Gautama said, "I shall be obliged if you take food in my house."

190. Then Śiva said to the brahmin Gautama who kept his palms joined in reverence, "O brahmin, I shall take food in your house with the permission of Śaṅkara."

191. Then Gautama went to Śaṅkara and within a twentieth part of an hour obtained his permission. He hastened to the house and fed the goddess Girijā and Arundhatī.

192. After taking her food, Pārvatī, bedecked in all scented flowers etc. went to Hara accompanied by thousands of her girl attendants.

193. Then Śaṅkara said to the goddess, "Go to the abode of Gautama. I shall perform my Sandhyā prayers and then come to you."

194. The goddess, thus being addressed, went to Gautama's abode. All those who were desirous of saying their sandhyā prayers came out.

195. Maheśa and all others performed their sandhyā in the lake. Śambhu sat there facing the north. He performed the nyāsa rite and the repetition of the mantra.

196-197. Then Viṣṇu, the highly brilliant one, spoke thus to Maheśa, "You are the one bowed to by all, worshipped by all and invoked in all the Yajñas. How will you then, perform the Japa ? Joining their palms in reverence all worship you alone.

198. O Maheśvara, you are the bestower of fruits of pious deeds like obeisance etc. You are the eminent one of all Devas. To whom have you joined your palms in reverence ?

199. Who is the bestower of fruits unto you ? Who is superior to you ? Who is worthy of being saluted by you ? Tell me.

On hearing it, Śaṅkara said to Janārdana, the lord of Devas.

200-201. "O Govinda, I do not meditate on anything. I do not bow to anybody. But in order to inspire the unbelieving animal beings, (Paśu) etc. this is shown to them. O Hari, otherwise, they will remain sinners. Hence, it was to render help to the world that all these activities have been performed by me."

202-203. 'Om' (well), said Hari and stood by after bowing unto him. Then Devas and sages came to the abode of Gautama. They offered worship unto the trident-bearing lord of Devas. O leading sage, the lord went on singing along with Hanumān and was steadily seated there.

204-206. All of them repeated the five-syllabled mantra then. Supporting himself by the hands of Hanumān, Hara stood up and joined the two deities. The divine couple (Śiva and Pārvatī) were both seated in the same couch. Hanumān went on singing. So did Tumburu and others. Parameśvara sported about in diverse ways. Calling Pārvati, Īśa spoke these words.

207. "O auspicious lady, come and sit in front of me. I shall arrange your plaited tresses."

The Goddess said, "It is not proper for the husband to serve his wife."

208. In the activity of bedecking the hair a slip and a mishap is likely to occur. O lord, in arranging the plaits all the principles are to be observed but usually they are not followed.

209. After the tresses have been properly tied up, the extremities of the shoulders have to be wiped off. Thereafter, one should wipe off and remove the last traces of hair or bits of flowers.

210. Moreover, O lord who are worshipped by Devas and others what should the reply be given by you. Should noble-souled ones come when this activity is going on ?

211-212. "O lord, if they do not come, my fear shall be removed."

Even as she was speaking this, Śaṅkara dragged her by his hand and made her sit on his thigh. He untied her tresses. By his hands he parted the tresses into two and spread the hair with his nails.

213-215. He placed the Pārijāta garland fitted into the tresses and tied them up. Then he took the jasmine garland and tied it round the tuft. Maheśvara thrust the garland, made of flowers from Kalpa trees presented by Brahmā into the folds of the garments of Pārvatī, that had a mysterious fragrance. Then the lord wiped off the bits of hair etc. sticking to the back of the shoulders.

216. Observing that the knot of the garment worn by the goddess was getting loosened (he took his hand) beneath the folds of her dress. Saying, "O gentle lady what is this ?" he tied the knot of the underwear.

217. "See here is your nose screw. I say I am telling you the truth." Then Śivā, the daughter of the mountain, smiled and spoke to Śambhu.

218. "Ha ! I already know that at your abode every object is in a flourishing state.

219. It is from your ornaments that your being endowed with all riches is to be known. O lord, your head is bedecked with the garland made of the skulls of Brahmā.

220. The garland of hellish things is your ornament for the chest. The poisonous serpents viz. Vāsuki and Śeṣa are your bangles.

221. Your garments are the quarters (i.e. you are naked); the matted hair is what you have by way of your tresses. The white ash constitutes your unguent, the great bull is your vehicle. Your Gotra (spiritual lineage) and the family are not known.

222. Your parents are unknown, your body is rendered ugly with hideous eyes." Even as the daughter of the mountain was saying this, Viṣṇu spoke to her angrily.

223-225. "O goddess, why do you censure our lord of the universe, the lord of Devas. O gentle lady, due to your nature of not controlling yourself you were not his beloved. You are like the evil vital breaths. O gentle lady, it is my vow that I shall die where Īśa is censured."

After saying this, Hari attempted to cut off his head. Maheśa caught hold of his hand and said, "Do not indulge in a risky venture. Everything that Pārvatī said is pleasing to me, not displeasing."

226. "O Hṛṣīkeśa, you are desiring to perform the deed which is unpleasant to me." saying 'Om' (well) lord Hari was silent.

227-228. Thereafter, Hanumān intimated to the lord, "I pray without having any desire to perform a ritual. I am going for the ritual. It behoves you to permit me," on hearing it lord Śaṅkara smiled and said to the lord of monkeys.

229. "Whose pūjā is it ? What is the pūjā ? What is its flower ? What is the petal ? Tell me who are Guru (teacher) to us all ? What is mantra and what is the nature of your worship ?"

230. When the lord of Devas said thus, Hanumān, endowed with judiciousness, began to eulogise thus, while all his limbs quaked.

231. Obeisance unto the great Deva, unto Śaṅkara of unmeasured soul, unto Yogin, unto the dispenser of Yoga. Obeisance unto the preceptor of Yogins.

232. Obeisance unto the lord, comprehensible through Yoga. Obeisance to the lord of wise ones. Obeisance to the lord of Vedas. Obeisance unto the lord of Devas.

233. Obeisance to meditation, unto one comprehensible through meditation. Obeisance to the preceptor of meditators. O Aṣṭamūrti (one having eight forms) obeisance, unto you, obeisance unto the lord of the paśus (jīvas).

234. Obeisance to Ambaka (eye of Śiva), to the three-eyed lord, to the lord who has the moon, the sun and the fire as eyes; unto the one who is fond of flowers of bhṛṅgarāja (Eclipta prostrata), dhattūra (thorn-apple) and droṇa flower.

235. Obeisance unto one who is fond of bṛhatī pūga (arecanut), punnāga and campaka flowers. Obeisance to you again and again, obeisance unto you, obeisance unto you.

236. Śiva spoke to Hanumān, "Do not be afraid. Tell me everything." Then eschewing all fear, Hanumān, clever in the use of words spoke.

237. "The worship of Śivaliṅga should be performed by the one who has smeared his body, with water etc. and with the flowers of similar nature."

238. O lord, I shall intimate to you the auspicious mode of worshipping Śiva. when the evening sets in, one shall perform the rite of ablution excluding the head.

239. After putting on a washed and dried cloth he shall perform the sipping of water thrice and remain concentrated in the mind. Thereafter, taking the bhasma he shall perform the āgneya (fiery) bath.

240-241. He shall take Bhasma and charge it eight times with praṇava, or seven times with the five-syllabled mantra or by repeating any name (of Śiva). He must have darbha (Kuśa grass) in the hand. He shall put it over his head saying the mantra Īśānaḥ sarvavidyānām (He is the lord of all lores).[1]

242. After saying (Tatpuruṣāya vidmahe (we know of that Puruṣa) he shall apply Bhasma on the face. (After saying), Aghorebhyaḥ atha ghorebhyaḥ (unto the nonfierce and the fierce one), he shall apply Bhasma on the chest.

243. After saying "obeisance unto Vāsuadeva he shall apply Bhasma in the private parts. After saying, 'I resort unto Sadyojāta' he shall apply Bhasma over the feet.

244. The clever devotee shall dust all the limbs by means of the praṇava. The excellent method of the rite of ablution etc. in regard to the three higher castes has been mentioned.

245. I shall now mention the procedure in regard to the Śūdras etc. as recounted by the teacher. The intelligent devotee shall utter the word 'Śiva' and charge the Bhasma.

246. He shall take Bhasma seven times separately and apply on the head saying Śivāya (unto Śiva). He shall apply it over the face saying Śaṅkarāya (unto Śaṅkara). After saying sarvajñāya, over the heart.

247-248. After saying obeisance to Sthāṇu he shall apply Bhasma to the face. He shall apply pure Bhasma over the feet, after saying, "Obeisance to the self-born." He shall dust his limbs by uttering 'namaḥ Śivāya' (obeisance to Śiva). He shall then wash his hands and perform ācamana (sipping of water) rite with great concentration with darbha in the hand.

249. In the absence of Darbha a gold ring is to be used. If that is not available gavāluka (the hair from the tail of a cow) is to be used. If that is not available Dūrvā grass can be used. In case that is not available silver ring can be used.

250. After performing Sandhyā worship and the japa (repetition) of the mantra of the goddess, he shall go to the abode of the lord. The rites, then, are to be performed in the altar or on the spot of ground made for it.

251. It may be made of clay and be pure. The mystic diagram of the lotus be drawn in four colours or only in white colour.

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[1] For details of mantras, see under f.n. 1, p. 1120.

252-255. Lotuses of various colours, the Svastika symbol, lilies, iron clubs, conch, trident, ḍamaru (a kind of drum) the five-storied palace erected by means of arrows, Śiva-liṅga, the tree bestowing all desires, Kulaka and Kolaka (trees), hexagon, triangle, nineangled figure, in the twelve corners swings, sandals and fans, the cāmara (chowries), two umbrellas, Viṣṇu Brahmā etc. shall be drawn by means of powdered colours etc. The intelligent devotee shall draw these figures on the altar or in the temple.

256-257. Whenever the worship of the lord is conducted the sensible man shall draw these figures. If the figure is drawn by one's own hand it is the foremost one; if it is bought it is conducive of average result; if it is begged for it is the third rate one; it is the basest one when obtained by force, if force is applied from the deserving one it is futile.

258-259. The mystic diagram of the lotus can be drawn by means of the red sāli, the japā flower (China rose), the flax, the Kalama black and red rice grains (with or without husks) and the bits of grains. Thus they may be of four types, the excellent, the middling; of the third grade and the basest one. Then the devotee shall perform the ritual.

260. He shall face either the north-east or the east. I shall (now) recount the Āsana (seat) which I have seen and heard.

261-263. It shall be made of Kuśa grass or hide or cloth or bed, or a wooden one or the leaf of the palm tree, or woollen blanket or gold, silver or copper plate. It can be made with dried cow-dung or the arka plant. The seat made of hide is of four types that of a tiger, or a hariṇa or a mṛga (different kinds of deer). Then that is the posture used in seat. One shall be seated in one of these according to the possibility.

264. The devotee shall sit in the posture of Padmāsana (Lotus pose) or Svastika. He shall apply Bhasma and hold the Darbha grass in the hand. He shall restrain his breath and be silent.

265-266. He shall meditate on the form of the deity within. He shall meditate on Śiva of having sub body stationed at the tip of the tuft which is known to be dvādaśānta. He should meditate on Śiva who moves about beings, who is stationed in the cavity of the heart facing all sides, who is bedecked with all ornaments and who is possessed of aṇimā (minuteness) etc.

267. After meditating on the form one should retain it in the mind. He shall then fill the body with the lustre thereof and with that lustre the sin of the body has perished.

268-269. (The Pāpa-puruṣa[1] should be conceived) without any contact with golden feet and then it should be meditated upon as turning red, then white. There should be twelve petals, eight, five or three. After assigning a holy pedestal he shall instal the liṅga. He shall then meditate on Maheśāna stationed in the cavity of the heart the lord of liṅgas.

270. In a purified jar he shall take purified water rendered fragrant with sweet scents. He shall then put a fragrant flower charged with praṇava.

271. The prāṇāyāma and the use of praṇava are not ordained in the case of Śūdras. They must have meditation in lieu of prāṇāyāma and the mantra Śiva instead of omkāra.

272. Such materials of worship as the scented flowers and rice-grains shall be placed nearby. He shall then perform the Saṁkalpa rite (statement of the intended undertaking).

273. He shall think thus : "I shall perform Śivapūjā (the worship of Śiva) for Śiva's propitiation. After stating saṁkalpa (statement of intention) he shall perform invocation etc.

274. After performing the rites upto bathing (of the deity), he shall perform the rite of ablution in accordance with the injunctions in the Śatarudra texts with the mantra beginning with namaste (obeisance unto you).

275-279. The continuous pouring of the water is called muktidhārā. He who does this for a month repeating the mantra beginning with Rudra etc. shall attain liberation. The pouring of water may be done once, thrice, five times, seven times, nine times or eleven times a day. The pouring of water eleven times a day for a month is known to be the bestower of liberation and is called muktisnāna (bathing that causes liberation). The bathing rite may be performed with Śaiva mantra or with praṇava alone. This is done by an earthen ladle, pieces of coconut shell, rings, bell metal spoons, oyster shell, or the filament of flowers. He shall bathe the lord of Devas in any manner mentioned and according to the feasibility. I shall now mention the use of the method of the horn inasmuch as it becomes befitting the ablution.

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[1] Pāpapuruṣa is to be conceived as having the form of a person whose head is that of the assassinator of a brāhmaṇa; his hands have been defiled because of stealth of gold; his heart is made of his indulgence in spirit drinking; his hips are defiled with the adultery with preceptor's wife and his feet are so because of their contact with them. His hairs on limbs are nothing but minor sins. His beard and eyes are red and he is to be conceived as highly enraged holding the sword and the shield and is lying in the left belly of the aspirant.

280. The horn shall be purified within beforehand, then it shall be purified both externally and internally. It must be made light and smooth but no part of it should be cut off.

281. Through a groove fitted somewhere at the bottom, the water shall pass continuously in a thin stream and the lord should be bathed in that way.

282-283. Similarly, the procedure of filling with water in the horn of a Gavaya (a kind of ox) is being mentioned. The hole shall be half covered with a metal plate. One shall fix up a nāgadaṇḍa (serpentine staff) in the form of a nāga (serpent). It is (called) yogavaktra. In the place of the plank a cup is placed, the holes of which are of the same nature like the staff.

284. The devotee shall pour down water only through it which is lying at the top of the mechanical jar set up above it. He can pour water with the left hand or with the right one.

285-292. Thus the muktidhārā has been offered by him. It is holy and destructive of sins. After bathing the lord of Devas thus, he shall bathe thereafter with pañcagavya and pañcāmṛta (sugar, milk, honey, ghee and curd) or with three sweet things. He shall then bedeck the lord with ornaments. Then he shall bathe Maheśvara once again and perform the rite of Śītopacāra (cool offerings). The ācamana rite is then performed. Cloth, sacred thread, scented articles, camphor, aguru, sandal etc. are offered. He shall worship Śivaliṅga with the mixture of both. The entire pedestal may be filled with sweet smelling substances or he shall do according to his affluence. There is a silent service rendered with Kātīya flower. Śrīpatra (bilva leaf) is to be eschewed if it is not fresh (?). The incense is offered with many other articles or guggulu alone. The incense along with the ghee of the tawny cow is praised. After presenting the incense according to one's ability, lamps with the ghee of the tawny cow shall be offered or the mere worship is supplemented with the offering of lamps and other presents. A befitting naivedya (food offering) shall be given alongwith flowers. Tāmbūla is offered after the purification of the mouth. Then the deity is circumambulated and prostrated to and thus the pūjā is completed.

293-296. The five forms of music etc. are being recounted afterwards. They are song, instrumental music, recitation of Purāṇa, dance, humorous speeches. Waving of lamps, offering of handful of flowers, dedication of everything, asking of mercy, ritualistic dismissal are the five services. Ornaments, umbrella, chowries, fans, the sacred thread and the acceptance of servanthood are the sixteen upacāras (services). If any one propitiates Śiva with thirtytwo upacāras, all his sins will be eliminated within a single day.

297. On hearing the words of Hanumān, Śaṅkara said, "O excellent monkey, the mode of worshipping me which you have recounted, is so.

298. I shall teach you the essential things now just as you have mentioned in detail the rituals for the propitiation of liṅga.

299. Attain the benefit of pūjā by worshipping the pair of my feet. Then the excellent monkey spoke to the lord of Devas, the Lord of Umā.

300. "It is only the pūjā of the Liṅga that has been precisely laid down by the preceptor. O lord, I shall do that first, then I shall perform the worship of your feet."

301-303. After saying and bowing down to Īśa, Hanumān, went to the bank of a lake, for performing the worship of liṅga of Śiva. He made an altar with the sand there and a seat with the leaves of the palm tree. With mindfulness he washed his hands and feet and did the sipping of water. He performed the ācamana once again silently and performed ablution with bhasma. Then he made a charming lotus design in the altar.

304. Thereafter the monkey seated himself in the lotus posture on the palm leaf. He performed the prāṇāyāma rite. Then after performing nyâsa (fixation of letters) he became engaged in the meditation of the pure white being.

305. After bowing down to Śiva the preceptor, he remained there performing japa. Thereafter the monkey exerted himself to perform the worship of the lord.

306-308. He brought water in two leaf cups of palāśa and put that pure water into the water jar. After uttering Śikhā (svâha) and inviting agni for performing invocation etc. upto the ablution he took the lord in his hand to bathe him. On observing that there was no pedestal of the lord and seeing only the liṅga in his hand he was afraid.

309. The great Yogin said this, "O what a sin has been committed by me, that the Śivaliṅga is lying in my hand without the pedestal.

310. If the pedestal does not come today, my death is certain. Or I shall perform the japa of Rudra, then alone will Maheśvara come.

311-312. After deciding this in his mind he performed the japa of Śatarudrīya hymn. When Maheśa did not come even after that, the lord of the monkeys fell down on the ground crying. Vīrabhadra came there and said, "O gentle, Sir, why do you cry? Tell me the reason for your lamentation."

313. Hearing this Hanumân said to Vīrabhadra what it was that worried his mind. "This liṅga is devoid of pedestal. See what a lot of sin I have committed."

314. On hearing the words of the monkey Vīrabhadra said, "If the pedestal of your liṅga does not come back so soon, do not take hasty step.

315. If the pedestal does not come back I shall myself burn the worlds. You will show me the liṅga and see whether the pedestal has come back or not."

316-317. Then on seeing the pedestal did not come back to the liṅga, Vīrabhadra, the valorous one, became desirous of burning the worlds. He cast fire down on the ground. Within an instant the earth was burnt. After burning the seven layers, the fire still blazed upwards.

318-319. The fire burned the five upper worlds and the residents of the Janaloka. The lord took out, with his nail, the fire issuing from the eye in the forehead and made it resemble a citrus fruit in his palm. O leading sage, he then attempted to burn the Tapa and Satya Lokas.

320. On seeing that Vīrabhadra was desirous of burning others, the sages who resided in the Tapa Loka came to the hermitage of Gautama.

321. Not seeing Śaṅkara, the lord of Devas, there, they eulogised Śaṅkara who is residing in the self with devotion by reciting hymns from the vedas.

322-323. Obeisance unto you who are comprehensible through the Vedas. Obeisance unto that lord of pure lustre and unthinkable form, unto the overlord of Brahmā etc. unto the cause of creation etc., unto one who is beloved of Viṣṇu, unto the remover of distress, unto the annihilator. Obeisance unto you that pervade the mobile and immobile beings. Obeisance unto one hidden in the vedas. Obeisance unto the beloved of devotees. Obeisance unto you, the partaker of the cooked food and the lord of Yajñas.

324. Obeisance unto you, Śiva, the primordial deity. We make obeisance to one who wears sacred threads with serpents. Obeisance unto you the showerer of drops of nectar. O lord, obeisance unto you whose form is the set of three Vedas and unto the death of death.

325. Obeisance unto you who have eightfold mūrtis viz. earth, wind, firmament, water, moon, fire, sun, and ātman. Obeisance to Śiva, the destroyer of inauspiciousness, the heroic one. May he who is worthy of being worshipped by the lords of the universe Viṣṇu and Brahmā be always pleased with us.

326. Obeisance unto one who has the moon for his forehead. May the Ātman, the great Ātman, who goes ahead of the mind, who cannot be comprehended by the words, who is the destroyer of the inertia of the universe, the bestower of worldly enjoyments and salvation, who is of undefiled fame, be always pleased.

327. May the one who is of the very nature of the three divisions of time be delighted with us, the Īśa from whom the

universe has sprung up, by whom it is conceived and maintained, he who is far beyond the scope of words, and in whom the universe gets merged finally (may he be delighted).

328. No one, even the well informed ones do not comprehend the beginning, the middle and the end. They (depend on) inference. May that Sarvamūrti (omniform) be always delighted with us for our prosperity : what more duty should we remind you with.

329. On hearing this eulogy, Śiva the bestower of vision to Bhaga said to Viṣṇu, "Bring those sages near me."

330. Then Viṣṇu came there and consoled the sages, the residents of Tapoloka. He showed Śaṅkara, the lord of the universe, unto them.

331. Śaṅkara spoke these words to them, "O sages, you are free from sins, why have you come to the earth from the Tapoloka ?"

332. Hearing the words of the tridentbearing lord the excellent sages said, "O lord, heaps of the ashes of the twelve worlds are seen.

333. Only this forest remains (unaffecting). See this destruction of the worlds." On hearing, Girīśa spoke to those sages whose semen flows upwards.

334-335. "O sages, there is, no doubt, a combustion of the Bhūloka and the nether worlds. But we have doubts about the combustion of the upper worlds because of our resort in this secret spot. How is it then, that there is no shower of ashes nor there is any loud sound ?

336. On hearing those words of lord Śaṅkara the leading sages spoke to the lord accompanied by Brahmā and other gods. They kept their palms joined in reverence.

337. "It is Vīrabhadra that we are afraid of, now. O lord, it was he who, thirsty that he was, consumed the shower of ashes."

338. The lord then called Vīra and spoke these words; "O Vīra, what is this?" Vīra replied, "This has been committed by me because of the lack of the pedestal in the Liṅga belonging to the monkey."

339. On hearing it, lord Śiva spoke to the terror-stricken

sages, "O brahmins, this has been done by me in order to know the mind of the monkey.

340-341. Do not be afraid. I shall always get you happiness."

After saying this, the lord of Devas, the store-house of mercy rebuilt the burnt worlds as before, nay, even more beautiful than before. The lord, the soul of the universe spoke to Vīrabhadra.

342. O dear one, well done since you desire the good of devotees, therefore the great renown of yours will last perpetually in the world.

343. Having spoken thus, Maheśvara embraced him and sniffed at his head. Being pleased at heart he gave tāmbūla (betel) to Vīrabhadra.

344. Then Hanumān performed the worship of the Lord. When his ritual was finished Hanumān was delighted in his mind.

345. He saw a Gandharva (celestial singer) wandering in the wood with a lute. He said to him, "Give the lute to me."

346. The Gandharva said, "This dear lute of mine cannot be given away to anybody by me. The chief of the monkeys said, O Gandharva, I too like this lute."

347. When the Gandharva did not hand over his favourite lute to the monkey he was knocked down on the ground by the monkey with the blow of his fist.

348. After picking up the great lute well-fitted with musical chords and strings Hanumān, the most excellent of the monkeys went near Śiva singing on the way.

349. Then delighting the lord of the universe with his enchanting song he worshipped the feet of the lord with the fresh flowers of bṛhatī.

350-351. Then the delighted lord, the soul of the universe granted him boons in the presence of the sages, gods, demons and kings. Śaṅkara granted him the life span to the end of the Kalpa, the ability of crossing the ocean, perfect mastery of the scriptures and great strength.

352. O leading brahmin, after securing this boon directly from the noble-souled Maheśa, Hanumān was highly pleased. This has been seen directly by me.

353. 'Hanumān is well bedecked in all ornaments. He has made the lustre of gods dim by his excellent lustre. He has a delighted form. He is young. He is part of Śiva. He honoured all the gods.

354. O leading sage, Hanumān was commanded by Maheśa to serve me. It is thus that I know the moon-crested lord.

355. O brahmanical sage, Of what avail this talk ? Nowhere is there any one who is like the lord of monkeys in regard to intelligence, justice and courage.

356. O brahmins, thus the story has been entirely recounted to you. It is destructive of sins of those who read it or listen to it. You may go happily."

357. On hearing these words of Rāmabhadra, the intelligent leader among the descendants of Raghu, I circumambulated him, bowed him and went away in the same manner as I had come.

358. O brahmin, thus the story of Hanumān has been mentioned to you. It is the essence. It bestows happiness and Salvation : What else do you wish to hear ?

CHAPTER EIGHTY

Kṛṣṇa Mantra Nirūpaṇam
Review of the mantras of Kṛṣṇa

Sūta Said :

1. O brahmin, on hearing the words of Kumāra (Sanatkumāra) I shall tell you what Nārada, the sage, had asked me before.

2. Hearing the Kavaca of Kārttavīrya and Hanumān as well as the holy story of Hanumān, he spoke these words again.

Nārada said :

3. O excellent sage, well done, well done. The holy story of Śiva and Hanumān has been recounted by you who are highly compassionate.

4. O highly blessed one, expatiate on what should be mentioned by you, the turn of which has just arrived. O most excellent of the knowers of truth why should somethimg else be asked ?

Sanatkumāra said:

5. I shall recount the mantras of Kṛṣṇa. They are the bestowers of worldly enjoyment and liberation. Brahmā and others became capable of the function of creation etc.

6-8. Kāma (Klīm) followed by Kṛṣṇa in the dative and Govinda with the same (i.e. dative), then the term Gopījana followed by Vallabhāya and Svāhā (Svāhā unto Kṛṣṇa Govinda, the lover of cowherd lasses). This mantra consists of eighteen syllables, has Durgā as its presiding deity. The sage is Nārada, Gayatrī is the metre and the deity is Śrīkṛṣṇa the great soul. Kāma is glorified as the bīja, svāhā is the śakti and its utility is the achievement of the four aims of life.

9. One shall fix the sage on the head, the metre on the face, the deity on the heart, the bīja in the private parts and the śakti in the feet. In this way the excellent aspirant shall fix them.

10. After fixing the five aṅgas by means of the letters of the mantra grouped into four, four four, and two letters, he shall perform the tattvanyāsa (the fixation of categories).

11. The letters beginning with a and ending with ka are to be fixed with parāya etc and ātmane along with hṛt (namaḥ) This is to be done with the categories beginning with jiva and ending with mati.

12-13. (The categories are as follows) : jiva (the individual soul) the vital breath, the intellect, the ego, the mind, sound, touch, colour, taste, smell, ear, skin, eye, tongue, nose, speech, hand, foot, rectum, penis, firmament, wind, fire, water and earth.

14. He shall fix the soul and the vital breath in his limbs, the three beginning with mati (intellect) in the heart,

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1. Om ām namaḥ parāya Jivātmane namaḥ.

2. Om ām namaḥ parāya prāṇātmane etc. In this way the twenty five *tattvas* are to be fixed in different limbs of the body.

the sound etc. are to be fixed in the head, face, heart, private parts and feet.

15-17. He shall fix his sense organs i.e. ear etc. in their respective locations and similarly fix the organs of action, speech etc. in their respective spots. Then he shall fix the sky etc. in the crown, mouth, heart, anus and feet. The lotus of the heart, the spheres of the sun, the moon and the fire in due order pervaded by two six (i.e. twelve), two eight (i.e. sixteen) and ten Kalās. As before he shall fix in the heart by means of the syllables of the padas (i.e., mantra) in groups of five, eight and two.

18-24. He shall fix Vāsudeva and others in the locations of the void etc. (They are) Vāsudeva, Saṁkarṣṇa, pradyumna, Aniruddha and Nārāyaṇa. They are to be attached with parameṣṭhi, Pumān, Śauri, Viśva and nivṛtti. As before he shall fix the syllables of Śveta (ākāśa), air, fire, water and earth and Kopatattva preceded by his own bīja Nṛsiṁha (Kṛaum) by means of pervasive one. This shall be fixed all over the limbs as before. Thus the tattvanyāsa has been mentioned. The first letter beginning with ā shall be joined with the moon (m). Vāsudeva and others are to be known as ending in the dative case.

Prāṇāyāma is then performed, by the knower of the mantra inhaling with four, retaining with six and exhaling with two by means of the mūlamantra. Some teachers say that after the prāṇāyāma one should perform pīṭhanyāsa and then do other nyāsas.[1]

After performing the nyāsa of ten tattvas etc. according to the following method one should perform the mūrtipañjara nyāsa as mentioned before.

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[1] The *nyāsa* rite is to be done in the following manner : *saṁ namaḥ parāya parameṣṭhitattvāya Vāsudevāya namaḥ*. It should be done on the top of the head. *Yaṁ namaḥ parāya pum tattvāya Saṁkarṣaṇāya namaḥ* in the mouth, *Laṁ namaḥ parāya viśvatattvāya Pradyumnāya namaḥ* in the heart. *Vasu namaḥ parāya nivṛtti tattvāya Aniruddhāya namaḥ* in the penis. *Lam namaḥ parāya sarvatattvāya Nārāyaṇāya namaḥ* in the feet, *Kṣraum namaḥ parāya kopatattvāya Nṛsiṁhāya namaḥ* all over the limbs.

25-26. With the Kirīṭa mantra[1] the intelligent devotee shall perform the pervasive nyāsa. Then he shall make the mantra encased within two tāras (om) i.e. one 'om' will precede the mantra and another 'om' will follow; then he shall overspread it in each finger thrice (i.e. on the front, rear and the side). He shall then fix the five aṅgas in the fingers of the hands.

27. Then he shall overspread the mūlamantra thrice over the body from head to foot. Then overspreading the entire body with 'om' once he shall perform the mantra-nyāsa.

28-30. Thereafter, he shall fix the syllables of the mantra ending with hṛt (namaḥ) in due order on the head, on the forehead, between the eyebrows, in the ears, in the eyes, in the nostrils, in the mouth, in the throat, in the heart, in the umbilical region, in the hips, in the penis, in the knees, and in the end fix 'om' on the crown. Thereafter, he shall fix the five words of the mantra (two syllables for each) ending with hṛt (namaḥ), in the eyes, in the mouth, in the heart, in the private part and in the feet.

31-32. After fixing the sage etc., again he shall fix the five aṅgas as before.

Henceforth, I shall mention the great secret, the most excellent of all nyāsas. By the mere knowledge of this a man shall become liberated while living. There is no doubt in this that he will be the lord of eight siddhis.

33. By practising it, the repeater of the mantras shall attain the nearness of Kṛṣṇa. He shall fix the mantra encased with tāra (om) and other vyāhṛtis (Bhuḥ, Bhuvaḥ etc).

34-35. He shall then fix praṇava etc. encased by the mantra. He shall encase the mantra by Gāyatrī and fix the mantra in the locations of mātṛkās. Then, he shall encase Gāyatrī with the mantra and fix it in due order.

36. In due order he shall fix the mātṛkās encased by the mūlamantra. The intelligent devotee shall then fix the ṛc (mantra) and the mātṛkā syllables in their respective locations.

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[1] *Kirīṭamantra* runs thus :
Oṁ kirīṭa-keyūra-hāra-makara-kuṇḍala-śaṅkha-cakra-gadāmbuje hastapītāmbaradhara-śrivatsāṅkitavakṣaḥsthala-śrībhūmisahita-svātmajyotirmaya-dīptakarāya sahasrādityatejase namaḥ.

37-38. Thus, he shall perform the six forms of nyāsas. The six forms of nyāsas have been recounted. By means of this excellent nyāsa one becomes similar to Kṛṣṇa directly. On seeing him encased with the nyāsa, the Siddhas, the Gandharvas the Kinnaras and even Devas bow down to him. What more to say about human beings in the earth ?

39. Then, he shall perform the rite of digbandhana (arresting the quarters) by means of the mantra of Sudarśana. (While doing this) he shall meditate upon the Lord, the bestower of all desires, in his heart.

40-41. With great concentration the repeater of mantra shall call in mind Vṛndāvana that is rendered cool by the excellent trees, the branches of which bend down on account of the burden of clusters of flowers in full bloom, by the trees entwined by creepers with smiling bunches of flowers and which is rendered fragrant by the trees shedding down pollen dust particles.

42-46. (He should meditate on the grove of Vṛndāvana) that is made splendid by the swarms of humming bees that are eagerly desirous of the store of honey that oozes out of the fresh blown lotuses. The grove has become resonant by the flocks of doves, pigeons, cuckoos and swans and it has been made charming by the dancing peacocks. The grove heightens the amorous mood of the cowherd lasses, thanks to the gently wafted sprays of the morning waves of the Kālindī and due to the auspicious grey pollen dust from the blossoming lotuses. The grove is always served by the gentle breezes shaking the soft garments of the damsels of the cowherds.

Then, he shall call to mind the beautiful divine tree. Beneath that tree he must conceive an excellently jewelled pedestal on the gold platform.

47. He shall then call to mind a pink lotus on the jewelled floor. The lotus has eight petals and then, he shall meditate on Mukunda seated in the centre of it.

48. Mukunda is as splendid and brilliant as the full blown blue lotus. He has decorated himself with the feathers of the peacock. His face resembles the moon and the eyes resemble lotuses. He is clad in yellow garment.

49. His limbs are illuminated by the Kaustubha jewel. His chest has the scar called Śrīvatsa. He is well bedecked. He is surrounded by the herds of cows. He is worshipped by the lotus-eyed ladies of Vraja.

50. The intelligent devotee shall mentally conceive Mukunda as accompanied by the groups of cowherds and he is playing on the flute. After meditating thus, the learned one shall at first perform the repetition of the mantra for twenty thousand times.

51. To the extent of a tenth of it, he shall with great concentration perform homa with red lotuses. Afterwards, for the purpose of realising the full efficacy of the mantra, he shall repeat it with concentration for five hundred thousand times.

52-53. He will become the lord of all Siddhis (powers) by performing homa with red lotuses. Then, conceiving the form of the lord by means of the mūlamantra in the pedestal belonging to Viṣṇu, which has been mentioned before, he shall invoke the lord who is charming unto the lasses of the cowherds and worship him. He shall worship the flute in his mouth, the garland of sylvan flowers, Kaustubha and Śrīvatsa in the chest. Then, he shall perform worship with a handful of flowers.

54-55. Meditating on the lord of Devas the intelligent devotee shall offer white tulasī soaked in white sandal paste on the right hand side of the deity and the red tulasī smeared with red sandal paste on the left hand side.

56. He shall offer hayamāra (oleander) flowers on the chest and on the head. Thereafter, he shall duly offer two lotuses on the head.

57. Two tulasī leaves,[1] two lotuses and Aśvāri (oleander) flowers and then he shall offer flowers over all the limbs.

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[1] Regarding the offering of flowers, *tulasī* leaves etc. it is mentioned in the *Gautamīya tantra* that the pair of *tulasī* leaves soaked in two kinds of sandal paste, one white and the other red, should be offered at the feet of the deity, and two oleander flowers should be offered, similarly, first to the right foot with white sandal paste and second to the left foot with red sandal paste. The lotus should be offered on the head. See *Tantrasāra* of *Āgamavāgīśa*, p. 155.

58. He shall worship on the right hand side the pure, unchanging caitanya (consciousness) named Vāsudeva. Similarly, on the left hand side he shall worship Rukmiṇī who is red and endowed with the attribute of rajas and is eternal one.

59-60. After worshipping Gopāla thus, he shall worship the attending deities. He shall worship Dāma, Sudāma, Vāsudāma and Kiṅkiṇī in the quarters beginning with the east. The words Dāma etc, must be used in the dative case and prefixed with om, ending with namaḥ. He shall worship hṛdaya etc. in the corners of south-east, south-west, north-west and north-east. After worshipping the astras (weapons) in the quarters he shall worship the queens in the petals.

61-62. (The queens are) Rukmiṇī, Satyabhāmā, then again (the queen) named Nagnajitī, Suyindā, Mitravindā, Lakṣmaṇā, Ṛkṣajā and Suśīlā. All of them had ornaments and clothes that shine beautifully and are of diverse colours.

63-65. Then, he shall worship, at the tips of the petals, Vāsudeva, Devakī, Nandagopa, Yaśodā, Balabhadra and Subhadrikā as well as Gopas (cowherds) and Gopīs (cowherd lasses). Their minds and eyes are merged in Govinda. The fathers i.e. Vāsudeva and Nandagopa) are yellow and grey and they have the gestures of knowledge and fearlessness.

The mothers (i.e. Devakī and Yaśodā) have divine garlands, garments, unguents and ornaments. They hold (in their hands) milk-pudding and vessels full of it.

66-69. They are of pink and dark complexion. They are bedecked in necklaces and gemset earrings. Bala is as white as conch-shell and the moon. He holds the threshing rod and the ploughshare. He is covetous of liquors. He is clad in blue cloths. He holds the ploughshare and has only earring. Kalā is dark-complexioned. Subhadrā is a gentle lady. She has good ornaments. She holds the gestures of blessing and assurance. She is in her prime of youth. The cowherd lads have in their hands the flute, lute, golden staff, conch, horn etc. 'The cowherd lasses have different kinds of gifts and cooked rice in their lotus-like hands. Outside, the devotee shall worship the Kalpa trees, Mandāra flowers etc.

70. They are Mandāra, Santānaka, Pārijāta, Kalpadruma and Haricandana.

71. After worshipping them in the middle and in the quarters he shall worship Indra and others outside. After worshipping their weapons also one shall worship the eight names of Kṛṣṇa.

72-73. He shall then worship Kṛṣṇa, Vāsudeva, Devakīnandana (son of Devakī), Nārāyaṇa Yaduśreṣṭha (the most excellent of the Yadus), Vārṣṇeya (the descendant of Vṛṣṇi), Dharmapālaka (the protector of righteousness) and the one who removes the burden of the earth when attacked by demons. Thus the worship of the enemy of asuras has to be performed by the worship of attending deities.

74. The worship has to be performed by the learned men in order to cross the ocean of worldly existence and to attain all cherished desires. One who has achieved success by means of worshipping etc. shall become comparable to Vaiśravaṇa (Yama).

75-80. I shall now recount worship that is performed three times a day. It is the bestower of all desired objects. (The lord is to be meditated upon as follows): He is of the form of an infant child resembling emerald and sapphire. His forelocks are as smooth and glossy as jaggery. He is seated on a lotuslike gemset pedestal beneath the splendid Kalpa tree, over a platform gold-set with gems inside a glorious garden. His beautiful cheeks are made more beautiful by the moving gold earings. He has a fine nose. His charming lotus-like face wears a wonderful smile. He has tied round his waist a girdle made of gold shining with pure gems. In fact, he is fully bedecked in gold to the tip of his nail. His chest is smeared with dust raised by the cows. He has well-nourished limbs. His limbs are shining like gold. He has worn a girdle round the cavity of his loins. Tinkling bells hanging down up to the calf, are tied to that girdle. He is laughing with the elegant lustre of his hands and feet resembling that of the Bandhujīva (a kind of China rose). He holds milk-pudding in the right hand and fresh butter in the left. He is stationed in the midst of cows, cowherds, and cowherdesses. His feet is worshipped by Vāsava and other gods. He is engaged in slaying the groups of demons who are a burden unto the earth, such as Pūtanā and others.

81-82. Being steady in mind as before, one shall meditate on the lord thus and worship him. He shall offer food offering, curds and jaggery. He shall then perform the japa a thousand times. At noon he shall worship the lord as has assumed a special form and who is worshipped by the groups of sages like Nārada and others as well as by gods.

83. He is standing in the midst of the shining cows, cowherds and cowherdesses. He has the lustre of the dense cloud. He has charming limbs. His coronet is bedecked in peacock feathers. His eyes are large as the petals of lotus. He has a shining necklace and has the face resembling the full moon.

84. He is filled with the glorious lustre of cheeks made brilliant by the moving ear-rings. He is full of beauty and looks charming by his mild smile. He has a fine nose. His clothes are gold-coloured. He has divine ornaments. His tinkling anklets sound sweetly.

85. He is playing on a flute. He holds a conch shell and an elegant staff. He is beautifully dressed. In his right hand he holds the gesture of giving the desired objects, in which (matter) he is clever.

After meditating thus, he shall worship the son of Nanda for the attainment of good fortune.

86. One shall meditate thus and worship Kṛṣṇa as before. The excellent devotee of Viṣṇu shall offer food offering of baked pie, milk-pudding, cooked rice etc.

87. After performing homa for hundred and eight times with milk and cooked rice soaked in ghee he shall offer oblation in the fire and offer bali to the respective directions. Then he shall give water for the ācamana rite.

88-89. He shall repeat the mantra a thousand and eight times. If an excellent devotee of Viṣṇu worships Kṛṣṇa thus at noon, the gods will bow down to him. The person will become beloved of all worlds. He will be endowed with intelligence, longevity, lustre, splendour and glory. He will flourish with sons and grandsons.

90. Regarding the third pūjā there are alternative timings. Some scholars say that it may be either in the evening or at night.

91. If the rite is performed with the ten-syllabled mantra, it is done at night, if with eighteen-syllabled mantra the pūjā is done in the evening. Others say that both these rites can be performed on both occasions.

92-100. In the evening at Dvārāvatī is an excellent mansion that is rendered splendid by means of a garden of blossoms of diverse colour, that is surrounded by thousand and eight mansions, and that is encircled by lakes of pure water abounding in swans, cranes as well as lotuses and lilies. Kṛṣṇa is seated in a golden lotus seat on a gemset altar the lustre of which resembles that of the sun. He is the enchanter of the three worlds. He is encircled by groups of sages engaged in the discussion of ascertaining the true nature of the soul. He is showing his own abode of immutable nature unto those sages. He is dark in complexion like the blooming blue lotus. His crown and his garland of sylvan flowers get mingled with his glossy tresses of hair. His face is beautiful and pleasant. His Makara-shaped earrings shine. The scar Śrīvatsa shines in chest. So also the beautiful Kaustubha jewel. His chest is tawny-coloured with saffron. He wears yellow garments. He is bedecked in bracelets, bangles and girdles.

He has taken away the excessive burden of the earth. He is delighted in his mind. His four arms shine with conch, discus, iron-club and the lotus.

After meditating thus, the repeater of the mantras shall worship. The first āvṛti (the encircling deities) is to be performed with aṅgas, the second āvṛti with the queens. He shall then worship the third āvṛti.

101-102. The excellent devotee of Viṣṇu shall worship Nārada, Parvata, Jiṣṇu, Niśaṭha, Uddhava, Dāruka, Viśvaksena, Śaineya and the son of Vinatā at the tip (of the lotus) in the quarters, alongwith the guardians of quarters and the weapons, thunderbolt etc. After duly worshipping thus he shall offer milk-pudding as a food offering.

103. The repeater of the mantra shall think of water as milk with candied sugar and perform tarpaṇa rite. Conceiving Puruṣottama mentally he shall repeat the mantra hundred and eight times.

104. At midday the intelligent devotee shall perform homa in all rituals or after performing the rites beginning with āsana (offering of seat) to the ending of arghya he should eulogise and then bow down.

105. After the ritualistic dismissal and placing the efficient soul in one's own lotus-like heart, he shall identify himself with it and worship the ātman again.

106. He who worships Vāsudeva thus everyday shall attain all desires and in the end shall reach the ultimate goal.

107-108. If it is at night, the devotee shall meditate on and worship the son of Nanda who is overpowered by the cupid, who is in the midst of cowherdesses and who is exhausted due to Rāsa sport, in a spot that is rendered cool by gentle breeze dusty in colour (as it were) through the pollen dust issuing from the flowers of Kunda, Kalhāra and Mallikā that bloom then.

109-111. One shall think and worship Mukunda who is enthusiastically interested in the Rāsa sport on the sandy banks of the Yamunā river where the intoxicated bees hover around singing sweetly amidst the exudations of honey from the full blown white lotuses, where the excellent mallikā (jasmine) flowers diffuse their fragrance, where the quarters have been brightened up by the rays of the moon and where the whole atmosphere excites love. His face always wears a gentle smile. He frequently plays on the flute. His lustre is such as comes into clash with fresh assemblage of clouds that have plenty of the lotus. He is beautiful with his lips resembling the bimba fruit (a kind of a red berry). Peacock feathers are tied on to his tresses bedecked in garlands. His two cheeks shine, thanks to the brilliant beams from the jewels in his dangling and shining ear rings. He possesses various ornaments such as the girdle, anklets, necklaces, bangles and shining bracelets. He appears elegant in between the pairs of cowherdesses. His garland is wreathed of sylvan flowers. He is mutually embraced by the beloved lady of the cowherdess who has bound him with her creeper-like hands. One should worship Mukunda who is excessively desirous of the sport of Rāsa and who is overpowered by the cupid.

112-113. (The repeater of the mantra shall meditate upon the lord thus). He is moving about with them while sweet songs with its minute divisions of the octavo, the seven notes the mūrcchanās (the regulated rise and fall of sounds) and tānas (protracted tones) are going on. The various ornaments and jewels in his handsome body shine elegantly. The young maidens have caught hold of one another's hands (and have made a circle thereby). While the Rāsa sport is thus being conducted the lord has assumed many forms of his divine body although he is stationed near a gemset pillar.

114-115. After meditating thus the repeater of the mantras shall worship alongwith the aṅgas. This shall be the first āvṛti (the circle). The most excellent devotee of Viṣṇu, who is desirous of prosperity shall worship alongwith sixteen vowels the pairs of Keśava and Kīrti etc. beginning with Śrīm Klīm. Thereafter, he shall worship Indra and others as well as Vajra (thunderbolt).

116. A thick cylindrical smooth peg with the length of the span of the thumb and the little finger in height, is fixed on the ground. The players (of Rāsa sport) keep their feet pressed against it and hold the hands of one another. They then whirl about. This is called Rāsagoṣṭhī (the Rāsa sport).

117-118. After worshipping thus with milk, white sugar and ghee as naivedya the repeater of the mantras shall offer to the couples one after the other milk pudding and sugar in ten ladles. After performing the remaining rites as before he shall repeat the mantra a thousand times.

119. After eulogising, bowing down and praying he shall conclude the remaining portion of worship. One who worships Kṛṣṇa thus shall attain prosperity.

120. There is no doubt that he will be the lord of eight Siddhis viz aṇimā etc. (to become minute). After enjoying various pleasures here he shall go to the region of Viṣṇu in the end.

121. When the mantra will be fruitful by means of worship etc., the devotee shall achieve his desires. The intelligent devotee shall perform worship three times of the day of twentyeight times.

122. He shall propitiate the attending deities (of the lord) by apportioning time unto them, in the morning with curds and jaggery dissolved therein and in the midday with milk.

123 In the evening the excellent devotee of Viṣṇu shall propitiate the lord with milk, butter and sugar cubes.

124. At the end of the mantras and names used in the accusative case he shall use the word Tarpayāmi (I propitiate). Then he shall conclude the remaining portion of the ritual.

125. After sprinkling oneself with the sacred waters of the deity he shall drink the same. After the ritualistic dismissal of the deity when he has been propitiated, the devotee shall identify himself with him and repeat the mantra.

126. Now the materials of worship for Kāmya (occasional) rites and tarpaṇa rites are mentioned. One shall resort to them after adopting one of the methods mentioned.

127-128. Sixteen materials of worship have been mentioned by the lotus-born deity and others viz. milk pudding, curd, rice, ghee, cooked rice with jaggery, mixed rice and peas, milk, curds,plantain, banana, the tasty tamarind fruit, baked pie, sweet meats, fried grains, fried and beaten rice, fresh butter.

129-131. At the end of the worship he shall offer lājās (fried rice), and offer beaten rice in the beginning with white sugar.

If the repeater of the mantra on the feet of Kṛṣṇa propitiates thus in the morning for seventyfour times, he shall attain whatever is desired from maṇḍala (the circle of kings ?).

One shall worship with the following nine materials, viz., fresh boiled milk, butter, curds, mango soaked in milk, ghee, coarse sugar, honey, sweet beverage. Each of these materials shall be offered twelve times.

132. The excellent devotee of Viṣṇu who performs the rite of tarpaṇa (offering of water) for hundred and eight times thus shall get the benefit mentioned before.

133-134. Of what avail much talk ? This tarpaṇa is the bestower of all desires. The aspirant who performs the Tarpaṇa rite with water thinking it to be the fresh milk flowing (from the udder of the cow) mixed with white sugar and thus propitiates Kṛṣṇa will attain riches, clothes and food-stuff alongwith his attendants and kinsmen while he passes through a village.

135-136. I shall henceforth mention the Kâmya homa (occasional rites done with a special object in view) for the benefit of aspirants. The knower of the mantra desirous of uncensurable glory and prosperity shall perform homa with a white lotus.

137-138. One shall perform homa with cooked rice and ghee, for the increase in ghee and rice for winning over brahmins; with wild flowers, for winning over kings; with jasmine flowers, with non-white flowers, for winning over vaiśyas; with blue lotuses for winning over śūdras, with salt for winning over all people; with lotuses for young women.

139. By homa performed in cowpens with milk pudding and ghee, Gopâla, the lord of the herds of cows brings peace among cows.

140-146. The repeater of mantras shall meditate on Kṛṣṇa who has assumed the form of a child and who is replendent on account of clusters of kiṅkiṇīs (bell shaped ornaments attached to his anklets). He shall then perform the tarpaṇa with pure water thinking it to be milk. Being pleased he will grant him wealth, grain, sons, renown etc.

The repeater of mantras shall perform homas with twigs of Brahmavṛkṣa (i.e. palāśa or udumbara tree, a kind of fig tree) or kusa grass, or gingelly seeds and raw rice grains. They must be soaked in trimadhu (sugar, honey and ghee) and consigned into the fire. Ten thousand homas shall be performed. Then he shall have control over brahmins. If the homa is done with the flowers of aloe wood he shall have control over kṣatriyas. He shall control vaiśyas by Kuraṇḍa flowers. The intelligent one shall control the ultimate ones (śūdras) by pāṭalā flowers. By performing ten thousand homas with the following flowers viz. white lotus, red lotus, campaka and pāṭalā flowers soaked in trimadhu, one shall be able to control ladies. The intelligent devotee shall perform homa at midnight everyday with Oleander flowers soaked in trimadhu. Continuing this for eight days one shall be able to control excellent women.

One shall perform thirtythousand homas every night with white mustard soaked in trimadhu. Continuing this for a month one can make even Indra subservient.

147. The intelligent devotee shall recollect Kṛṣṇa who has climbed on the nīpa tree after gathering together the garments of the cowherd lasses. He shall perform thousand japas at night. He shall do so for ten days.

148. The aspirant may be able to attract even Urvaśī forcibly. Of what avail is much talk ? This mantra makes everyone subservient.

149. I shall, henceforth, reveal a great secret. This is the bestower of salvation unto all people. One shall meditate on the lord, the son of Devakī, in one's own lotus-like heart.

150. (Verse for meditation) I solute the yellow-robed Murāri, whose complexion is as white as the glorious Kunda (jasmine) flower or the moon, whose eyes resemble the lotus, who bears in his lotus-like hands the conch, the discus, the iron club and the lotus, who is refulgent due to the elegant garland of wild lily flowers, who is comprehensible only to the leading sages, who is charming with divine ornaments, who is refulgent due to the garland, who is comprehensible to eminent sages, who is shining with the drops of ear-rings, who has divine unguents and lustre and who dispels all fears.

151. After meditating thus on Puruṣa, the primordial deity, who is manifestly seated in the lotuslike heart, who resembles the thick magnanimous colour of cloud, and who resembles molten gold, he shall repeat the mantra one million two hundred thousand times. One of the two mantras should be placed between the two 'om'. With that he shall perform twelve thousand homas with the twigs from milk-exuding trees as mentioned before alongwith honey, ghee and sugar or milk-pudding.

152. Meditating on Kṛṣṇa who is worthy to be propitiated by the lords of the worlds in one's lotus-like heart, thus, everyday, the repeater of the mantras shall perform three thousand japas.

153. After worshipping in accordance with the injunctions mentioned in the case of the rite in the evening and after performing homa in the aforesaid manner, the repeater of the mantras shall concentrate his mind on him alone.

154. He who worships the son of a cowherd continuously

gains perfect knowledge. He crosses the ocean of worldly existence and attains the supreme abode.

155. (One shall draw a diagram) two interlaced triangles (analapurapuṭa) and write Klīm in the pericarp (i.e. inside the eight-petalled lotus), in corners and outside of it alongwith the name of the person (for whose benefit it is intended). The six syllables are written twice, in the filaments in the gaps of which śrīm and hrīm are written, then the mantra consists of eighteen syllables. Or in the alternative the ten letters of the mantra are written separately in the petals of the lotus.

156. Thus the Gopāla yantra which bestows all riches has been recounted. With a gold needle it is written on a tablet made of gold and made into a roll. It is written with yellow pigment obtained from cows.

157. It is sprinkled into a mould(saṁyata) and charged with the mantra. It is the only competent thing to make the three worlds subservient. It must be worn by great men desirous of obtaining protection, fame, sons, plots of lands, wealth, grain, good fortune and blessedness. Its power is immeasurable.

158. Smara (Klīm), Cakrī (k) attached with trivikrama (ṛ) then ṣṇāya and ends with hṛt (namaḥ) (the combination gives the mantra—klīṁ Kṛṣṇāya namaḥ). The mantra consisting of six syllables[1] is the bestower of all siddhis.

159. Ugraḥ (ha), Śānti (ī), indu (.) adorned with vahni (ra) gives the māyābīja (hrīm), similarly, Govinda (sa) adorned with vahni and candra is said to be the Śrībīja (Śrīm).

160-161. With these two the eighteen-syllabled mantra becomes twenty-syllabled one.

The pūjā of Hari should always be performed in a Śālagrāma, or in a jewel, in an amulet, or in a mystic diagram or in images (idols), but never on the bare ground. He who worships Kṛṣṇa thus, attains the greatest goal.

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[1] The six syllabled *mantra* of *Kṛṣṇa* runs thus : *Klīm Kṛṣṇāya svāhā*. The eighteen and ten-syllabled *mantras* are as follows:

(a) *Śrīṁ hrīṁ Kṛṣṇāya Govindāya Gopījanavallabhāya svāhā.*

(b) *Klīṁ Kṛṣṇāya Govindāya svāhā.*

162-163a. It is said by the learned people that the sage of the twenty-syllabled mantra is Brahmā, the metre is Gāyatrī, the deity is Kṛṣṇa, Klīm is the bīja and Svāhā constitutes the śakti. The aṅgas are to be conceived by means of the syllables of the mantra grouped into three, three, four, four, four and two letters.

Sṛṣṭinyāsa

163b-167. After making a pervasive nyāsa with the mūlamantra, one shall fix the mātṛkās placing them between the mantra, into their respective locations. With great concentration he shall fix the ten categories and make it pervasive.

Thereafter, he shall perform the rite of nyāsa of the mantra for the acquisition of the mood of the deity. He shall fix the mantra on the head, on the forehead, between the eyebrows, in the eyes, in the nostrils, in the mouth, in the chin, in the throat, at the root of the arm, in the belly, in the navel, in the penis, in the original lotus, in the buttocks, in the knees, in the calves, in the heels and in the feet. This is said to be the fixation of mantras, in the creative (i. e. descending order). The letters shall end with namaḥ.

Sthitinyāsa

168-169. He shall fix in the heart, in the belly, in the navel, in the penis, in the original lotus (in the mūlādhāra region) in the buttocks, in the knees, in the calves, in the heels, in the feet, on the head, in the cheek, between the eyebrows, in the eyes, in the ears, in the nostrils, in the mouth, in the chin, in the throat, and at the root of the arms. He shall fix the syllables of the mantra ending with namaḥ in proper sequence. It is called Sthitinyāsa, the fixation of maintenance.

170-172. He shall fix in the feet, in the heels, in the calves, in the knees, in the hips, in the mūlādhāra, in the penis, in the navel, in the belly, in the heart, at the root of the hands, in the throat, in the chin, in the mouth, in the nostrils, in the ears, in the eyes, in the middle of the eyebrows, in the forehead, and on the head. He shall thus fix the syllables of the mantra. This is called Saṁhāranyāsa (nyāsa in the order of dissolution).

173-174a. The excellent devotee of Viṣṇu after performing the nyâsas of creative nature and of the nature of maintenance should perform the nyāsa named Mūrtipañjara.

174b-186a. After performing the six ancillary rites he shall meditate upon Kṛṣṇa in the lotus-like heart.

Acyuta resembling the molten gold should be meditated upon as seated in a lotus-like throne set in jewels. His throne is situated in a jewelled canopy in the city of Dvārâvatī. It is surrounded by a number of Kalpa trees and excellent mansions as refulgent as a thousand suns. The pillars at the entrance, the arched doorway and the floors are made of jewels. Pearls hang down from the canopy with diverse decorations of blooming and full blown flowers. In the middle of the cluster of jewels inlaid with rubies, beneath the celestial tree that sheds continuously a stream of jewels in the spot where quarters are brightly illuminated by a series of gemset lamps he is seated on a gemset throne resembling the rising sun.

He has lustre similar to that of a crore moons, suns and lightnings rising up simultaneously. He is handsome in every limb, is gentle and is bedecked in all ornaments.

He is clad in yellow robes. His hands shine with conch, discus, iron club and the lotus in them. With the tip of his lotus-like left foot he is touching a jar from which streams of jewels gush out without any obstruction and thus it has assumed the beauty of a sprout. Rukmiṇī and Satyabhāmā are standing to his right and left and shower over his head a stream of jewels gushing out of jars kept in their hands. Nagnajitī and Sunandâ are handing over the jars. Mitravindâ and Sulaksaṇâ are standing to the right and left of them are, giving the jars to them after filling them with jewels from the flowing stream of jewels. Jāmbavatī and Susīlā are giving them orders to the right and left.[1]

Outside of them the sixteen thousand beloved ladies are standing all round him. They should be meditated upon as shining by the jars from which streams of gold and jewels come out steadily. Outside of them the eight nidhis (treasures) must be meditated upon as filling the earth with wealth.

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[1] The *Gautamīya Tantra* reads *Ratnanadyośca madhyataḥ* i.e. placed between the two flowing streams of jewel; our text reads here *ratnasughnaiśca madhyataḥ.*

Exterior to this, the Vṛṣṇis and gods are to be meditated upon.

186b-187a. After meditating thus, he shall repeat the mantra five hundred thousand times. To the extent of a tenth of it he shall perform homa with pink lotuses. He shall worship in the altar as mentioned before.

187b-191. After smearing the earth with fragrant paste he shall draw the outline of an eight petalled lotus. The hexagon shall be drawn within the pericarp and there Klīm is written along with the name of the person intended. He shall then encircle the Svara (Klīm) with the remaining syllables of the mantra (i.e. Vāsudevāya Govindāya Gopījanavallabhāya svāhā). He shall write Śrīm inside the square (bhūgṛha). To the East, West, South and North, and in the remaining corners he should write Saṁvid (hrīm). He shall write in the six points the six-syllabled mantra (i. e. Klīm Kṛṣṇāya namaḥ). He shall write in the filaments the Gāyatrī of Kāma by three, for each. He shall write the mūlamantra[1] in the eight petals. He should write it in the groups of six for each and then encircle it with the letter of the alphabets. To the exterior inscribe bhūgṛha and write Śrī and Māyā bīja in four quarters and their interstices. The Bhūgṛha shall be square in shape with eight vajras.

192. He who causes this diagram to be inscribed in a tablet of gold or some other metal, has it consecrated and wears it, is worshipped even by the gods.

193. This is the Gāyatrī. Kāmadeva and Puṣpabāṇa are in the dative case (unto Lord Kāma with arrows of flowers) we know and meditate on the bodyless one. May he urge us.[2]

194-196. At the beginning of the japa of the mantras of Gopāla which delight the people, one should say : Namaḥ, then obeisance to Kāmadeva, beloved of the people, O enchanter of all people, blaze, blaze fiercely, make the heart of all people subservient to mine. It ends in Svāhā. This is said to be Madana Mantra. It consists of fortyeight syllables.

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[1] The *mūlamantra* runs *thus* : *Namaḥ Kāmadevāya sarvajanapriyāya sarvajanasammohanāya jvala jvala prajvala sarvajanasya hṛdayaṁ mama vaśaṁ kuru svāhā.*

[2] The *Kāmagāyatrī* runs thus : *Kāmadevāya vidmahe Puṣpabāṇāya dhīmahi, tanno'naṅgaḥ pracodayāt.*

197-198. Smarabīja (klīm) at the beginning of japa captivates the three worlds. After worshipping the altar as before and conceiving the mūrti (form) by means of the mūlamantra he invokes Acyuta therein devoutly. He shall worship (the lord) after Sakalīkaraṇa (a kind of nyāsa). Thereafter, he shall worship everything by offering the seat and end with the offering of ornaments. Again, he should worship him in the sequence of nyāsa.

199-201. With sandal paste and flowers he worships Sṛṣṭi, Sthiti and six ancillaries, the crown, the pair of ear-rings, the conch, the discus, the iron club, the lotus, the garland, the Śrīvatsa and Kaustubha. The excellent devotee shall worship the six aṅgas in six corners, and on the petals going towards four quarters he shall worship Vāsudeva and others in due sequence and then in the corners Śānti etc. are to be worshipped. He shall then worship the eight queens stationed at the tip of petals.

202-203. He shall worship the sixteen thousand beloved wives once. He shall then in due sequence worship the eight treasures viz. Indra, Nīla, Mukunda, Karāla, Ānanda, Kacchapa, Śaṅkha and Padma. Exterior to that, he shall worship the guardians of the quarters as well as Vajra etc.

204. After worshipping Kṛṣṇa who is covered with seven coverings[1] with reverence, he shall please him with the offerings of milk, cooked rice mixed with curds, sugar candy and ghee.

205. Then making an offerings of divine nature he shall eulogise and bow down to Keśava and thereafter, ritualistically, dismiss him alongwith his attending deities in his heart.

206. After offering one's own self to him and worshipping one's own self, the intelligent devotee shall identify himself with

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[1] The seven coverings i.e. deities who encircle the principal one are seven in number. They are called *āvaraṇas*. They are here (1) *Ṣaḍaṅga*. (2) *Vasudeva, Saṁkarṣaṇa, Pradyumna* and *Aniruddha*, (3) *Śānti, Śrī, Sarasvatī, Rati* (4) *Rukmiṇī* etc. (5) Sixteen thousand beloved ladies of the lord, (6) The treasures (*nidhi*) and (7) Eight *Lokapālas*.

him and sport about. Thus the mode of ablution with jewels, the meditation and the worship based on the twenty-syllabled mantra has been recounted.

207-210. He who worships him with the mantra thus, shall become the object of flourishing prosperity. If any one repeats the mantra everyday alongwith the requisite homa, arcana (worship) and meditation, his house will be filled with jewels, gold and grain continuously. The vast earth full of all sorts of vegetation will be within his hands. He shall be richly endowed with sons and friends. In the end, he will attain the great goal. After worshipping Govinda with white flowers, and after performing ten thousand homas by means of red lotuses soaked in ghee with rice, he shall apply the ash on the head. He will have abundance of cooked rice etc. All women shall be under his control.

211. With great concentration one shall perform a hundred thousand homa with red lotuses smeared with trimadhu. When compared with his glory and prosperity the lordship of Indra certainly becomes insignificant as a small blade of grass.

212-213a. He who performs a thousand and eight homas every day with white flowers smeared with trimadhu shall within a month become the priest of a king. With this mantra one shall achieve all these practical applications.

Mantra Rāja

213b. Henceforth, the king of mantras of ten syllables[1] shall be recounted by me. It is the bestower of all siddhis.

214. Smṛti (g) associated with sadya (o), lohita (p) with akṣi (ī), janavallabhā (beloved of the people), Vāyu (ya), agnipriyā (svāhā). This is said to be the ten-syllabled mantra.

215. It is said by the learned men that its sage is Nārada, the metre is virāṭ the deity is Kṛṣṇa, Klīm is the bīja, Svāhā is the śakti.

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[1] The mantra runs thus : *Gopījanavallabhāya svāhā.*

216. There are five cakras: ā cakra, vi cakra then su cakra, trailokyarakṣaṇacakra and the asurāntakacakra (the cakra that destroys demons).[1]

217-224. The five ancillaries are done by means of cakras in the dative case ending with Svāhā. The mantra is then encased in tāra (om) in the beginning and ends with namaḥ.

It is spread over the hands three times. He shall then perform the nyāsa rite with the syllables interspersed with om and bindu (.). They will end with namaḥ. It is to begin in the joints of fingers beginning with the right thumb and ending with the left thumb.

This is called Sṛṣṭinyāsa.[2] Now the Sthitinyāsa[3] is being told. The intelligent devotee shall perform nyāsa beginning from the little finger of the left hand and ending with the little finger of the right hand.

In the Saṁhṛti nyāsa he shall fix from the left thumb and end with the right thumb. This Saṁhṛti is known to be the remover of a lot of defects. The nyāsa that ends in Sṛṣṭi is the bestower of learning to the pure-minded celibates (varṇin). That ending with Sthiti befits the householder and is the bestower of fruits according to their desires. That which ends with

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[1] The *Cakranyāsa* is to be performed in the following manner :

(a) Om *Ācakrāya svāhā aṅguṣṭhābhyāṁ namaḥ*
(b) ,, *Vicakrāya svāhā tarjanībhyāṁ svāhā*
(c) ,, *Sucakrāya svāhā madhyamābhyāṁ vaṣaṭ*
(d) ,, *Trailokyarakṣaṇacakrāya svāhā anāmikābhyāṁ hum*
(e) ,, *Asurāntakacakrāya svāhā kaniṣṭhābhyāṁ phaṭ.*

[2] The procedure of the *nyāsa* rite is to be performed in the following way : At first the devotee should fix the *mantra* prefixed and suffixed with *om* at the front, back, and the side of both the hands thrice. Then, he should take each syllable of the *mantra* (i.e. *Gopījanavallabhāya svāhā*) and place *om* before each and add a *bindu* to it, then place another *om* and lastly *namaḥ* i.e. *om gom om namaḥ, om pīm om namaḥ* etc.

[3] The text differs from the *Gautamīya Tantra* which defines Sthiti as *dakṣiṇā aṅguṣṭhapūrvā vāmā kaniṣṭhāntā sthitiḥ.* i.e. it begins with the thumb of the right hand and ends with the little finger of the left.

Saṁhāra is for the worthy sages who are totally unattached to the world.

Then again he shall fix the syllables of the mantra following the procedure of Sthiti in the fingers. Then he shall fix with the aforesaid cakras and perform five ancillaries in the fingers. Then, the learned devotee with devotion shall fix the letters of the alphabets with bindu (.) encased within the mūlamantra in the locations of the mātṛkās. Thereafter, encasing the mūlamantra within om (in the beginning and at the end) he shall make a pervasive nyāsa.[1]

225. He shall fix the ten categories according to Saṁhāra and Sṛṣṭi (ascending and descending orders). The syllables of the mantra shall end with namaḥ and join with parāya to the character of the tattva.[2]

226-228. He shall fix the categories beginning with the earth and ending with the mind in their due sequence. He shall fix earth, water, fire, wind, void, ego, Mahat, Prakṛti, Puruṣa and the supreme one on the head in the eyes, ears, nostrils, mouth, heart, navel, penis, knees and the feet. He shall fix the syllables of the mantra interspersed with om and end with namaḥ.

229-233. This is called Sṛṣṭinyāsa. O brahmin, now listen to the Sthitinyāsa. He shall with proper sequence fix in the heart, navel, penis, knees, feet, head, eyes, ears, nose and mouth.

Then, he shall fix in the feet, knees, penis, navel, heart, mouth, nostrils, ears, eyes and head. This is called Saṁhāra nyāsa. The nyāsa ending with Sṛṣṭi is that of celibate students, that ending with Sthiti is that of householders, that ending with Saṁhāra is the nyāsa of ascetics without attachment.

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[1] The *nyāsa* rite is performed thrice which is technically known as *Sṛṣṭi*, *Sthiti* and *Saṁhāra* To indicate this the text states of the *nyāsa* ending in *sṛṣṭi*, ending in *sthiti* and so on.

[2] The *nyāsa* rite is to be performed in the following manner. This is at first to be performed in the ascending order : *Om namaḥ parāya pṛthivītattvātmane namaḥ* and so on. It should be fixed at the feet. In this way, the syllables of the *mantra* are to be fixed on different limbs of the body.

For the celibate students four (Sṛṣṭi, Sthiti, Saṁhāra and Sṛṣṭi again) are prescribed, five for the householders; the nyāsa for the ascetics is said to be of three kinds. This sequence of nyāsa is good for them. Some learned men recommend the nyāsa ending with Saṁhāra in the case of detached householder.

Vibhūti Pañjara Nyāsa[1]

234. The nyāsa named Vibhūti Pañjara shall be performed for attaining the desired object. If the mantra is repeated ten times it is conducive to the nearness of Kṛṣṇa.

235-240. He shall perform nyāsa in the mūlādhāra (in the anus), in the penis, in the navel, in the heart, in the throat, in the mouth, in the shoulders, in the thighs, in the neck, in the navel, in the belly, in the heart, in the breasts, in the two sides, in the buttocks, on the head, in the mouth, in the eyes, in the ears, in the nostrils, in the cheeks, similarly at the root of the arm of the right hand, at its joint in the middle (elbow) wrist, at the root of fingers and at the tips of fingers, thereafter on the head, in different directions of the head beginning with the east (west, south and north) and in all (the quarters), in the two hands, in the two hips, on the head, in the eyes, in the mouth, in the throat, in the heart, on the stomach, in the anus, in the penis, in the knees, in the feet, in the ears, in the cheeks, in the shoulders, on the chest, on the sides and in the penis. He shall fix with due sequence in the two thighs, in the knees, in the calves, and in the feet. This nyāsa is called Vibhūti Pañjara. It is the bestower of all siddhis. By dint of this excellent nyāsa one can directly attain proximity of Kṛṣṇa.

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[1] This *nyāsa* is to be performed in the different locations of the limbs with the syllables or the *mūlamantra* ten times. The first syllable of the *mantra* is fixed in the *ādhāra* and the last syllable ends in *Śroṇī*. This is the first fixation. The second begins with the head (verse 236) and ends in ***Kapāla*** and so on.

The text seems to be defective, for it does not mention about the fixation in the left hand and in its different locations. The text deviates from the current tradition and fails to follow the *nyāsa* rite of the ten-syllabled *mantra* in the group of ten different limbs of the body.

241. He shall then performs nyāsa of Mūrti Pañjara mentioned before. He shall, then, fix the excellent nyāsa of daśāṅga and pañcāṅga (the ten-limbed and five-limbed) in their proper sequence.

242. The excellent devotee of Viṣṇu shall fix on the heart, on the head, on the tuft, in every limb, in the quarters, on the sides, in the hips, on the back and on the head. (This is ten-limbed one).

243. He shall again perform the nyāsa of five limbs by means of the cakras as before with full care. The other sets of nyāsas mentioned under the eighteen syllabled mantra shall also be performed.

244-245a. The intelligent devotee shall make a pervasive nyāsa with the kirīṭa mantra. The excellent aspirant shall show the gestures of Veṇu and Vilva mudrās etc. He shall then arrest the quarters with the Sudarśana. ('Om Sudarśanāya Astrāya Phaṭ').

245b-246. The mudrās : If the fingers other than the thumbs are kept straight it is called Hṛnmudrā (the gesture of the heart). Similar is also the Śiromudrā. If the first is kept with the thumb pointing downwards it is called Śikhāmudrā (the gesture of the tuft).

If two fingers of each of the hands are spread it is called Varmamudrā.

247. Both the arms are held together as though an arrow is held in the fist. If the sound produced by the snapping of the thumb and the index finger is spread all round it is called Astramudrā. The eyes are fixed to the forefinger and the middle finger.

248-249. The thumb of the left hand is in contact with the hips. Its little finger is in contact with the thumb of the right hand. The little finger of the right hand is spread. The index finger, the middle finger and the ring finger are bent a little and moved. This is called Veṇumudrā. It is a well protected secret. It is the beloved mudrā of Hari. The mālā, Śrīvatsa and Kaustubha are not mentioned separately because they are already described.

250. The thumb of the left hand will be kept straight upward and is tied with the thumb of the other hand. With the fingers of the right and the left hand the tips are pressed tightly and then placing it on the lotus of heart he should utter (Kāmabīja) Klīm. This is called Vilvamudrā by the leading sages. It is to be kept as secret. It is a mudrā that causes happiness unto all.

251. By the mere knowledge of mudrās the sins committed by the body, mind and speech are destroyed.

252. Meditation, Japa and the worship during the three units of time are to be performed as mentioned before in regard to this mantra. In all these the same sequence is maintained regarding the ten-syllabled as well as the eighteen-syllabled mantras.

253-254. When the mantra is realised thus, the repeater of the mantra deserves to make practical application of the same. The intelligent devotee shall meditate on Kṛṣṇa who has lifted up the mountain Govardhana with his fierce and browny arms. He shall then repeat the mantra. He can go out without an umbrella.

255. He has nothing to fear from rain storm or thunderbolt. The devotee shall think of the lord who defeated Indra by making his clouds and storm futile and then perform homa.

256-257. If ten thousand homas are performed with salt, undoubtedly there will be a drought. The devotee shall meditate upon the lord sporting about on the banks of Yamunā. He takes his bath therein and plunges there. He is being sprinkled with the sprays and waters from the river by his beloved damsels. After meditating thus, he shall perform homa with milk. Or he shall perform Tarpaṇa rite with water. There is no doubt that a great shower will fall even untimely. Repeater of the mantra shall then, perform homa for seven days with mustard well-soaked in oil. Certainly the Kṛtyā (evil spirit) itself will become angry and destroy its own maker.

258-260. If any one is distressed with swelling fever etc. attending with burning sensations and fainting fits, this mantra shall be repeated after recalling the same. The mantra is to be repeated near the head of the patient. He shall have instantaneous relief. Or the devotee shall meditate on Acyuta who is seated on Garuḍa, who is accompanied by Pradyumna and Balarāma and who is eulogised by the Jvara (fever) suppressed and attacked by his own jvara (spirit to counter the effect). After meditating on the lord, he shall repeat mantra near the head of the patient.The patient shall be free from fever.

261. For the suppression of fever the devotee shall meditate on the lord and worship him. He shall perform ten thousand homas with pieces of amṛta twigs each four aṅgulas long.

262. After meditating on Hari who dispelled the distress of Bhīṣma when he had been pierced by a number of arrows the devotee should repeat mantra and touch the patient with his hands. This is conducive to the suppression of fever.

263. In order to make premature death recede, the devotee shall meditate on the lord handing over to the sage Sāndīpani, his son and then perform homa ten thousand times with the pieces of amṛta twigs as mentioned before.

264. For the purpose of increasing number of sons and grandsons, the devotee shall recall the deity accompanied by Pàrtha (Arjuna) and present his son to the brahmin whose son had been dead. After meditating on the lord he shall repeat the mantra a hundred thousand times.

265. The devotee shall perform ten thousand homas with putrajīva fruits soaked in honey juice in the fire kindled by its twigs. He shall attain longlived sons.

266-268. The devotee shall worship at night, a jar filled with the boiling decoction of (the pieces of twigs) of a milk-exuding tree and on the next day in the morning he shall repeat the mantra ten thousand times. For twelve days the woman should be bathed with that water. If this is performed, even a barren woman shall beget sons of longevity in life. The woman who is desirous of a son shall silently drink in the morning the water charged with the mantra in a leaf of the holy fig tree. The mantra should be repeated hundred and eight times. The procedure should be continued for a month. Even a barren woman will beget a son with all good marks.

269-270. The devotee should meditate on Hari who burnt down with his splendour the city of king of Kāśī who was his enemy after conquering the Kṛtyā urged by him.

271-272. The devotee shall meditate on the lord stationed in the divine and auspicious hermitage dotted with Badarī trees. The lord is further conceived as stroking the body of Ghaṇṭākarṇa with his lotus-like hands. After meditating thus, he shall perform homa a hundred thousand times with gingelly seeds soaked in trimadhura. Even though he may be defiled with great sins he becomes sanctified instantaneously.

273-275. The devotee shall meditate on Hari causing split between Rukmin and Balarāma who are both engaged in gambling. In order to bring about hatred between two friends he shall perform homa with cowdung balls to the extent of a thousand times a day. Within seven days he will be able to make them enemies hating one another.

The devotee shall meditate on Acyuta who is seated on Garuḍa, who showers arrows with blazing points and who chases the running hosts of enemies. After meditating on the lord the devotee shall repeat the mantra with his mind not turning on anything else.

276-278. Within seven days, the enemies will be routed and destroyed.

Meditating on the lord who has overthrown the calf (as asura) and who takes away the kapittha (the wood apple) fruit, the devotee shall repeat the mantra ten thousand times. He routs and exterminates the enemy instantaneously.

The devotee shall meditate on himself as the lord, the slayer of Kaṁsa. He is conceived as dragging Kaṁsa dead down from the dias. After meditating thus, he shall repeat the mantra. He shall perform homa at night for ten thousand times with the twigs of the tree belonging to the birth constellation of the enemy. Thus, even a fierce enemy attains death.

279-284. Or he shall perform homa with Akṣa twigs soaked in mergosa oil ten thousand at night. Ere long, he will be killing his enemies. In order to suppress and pacify enemies the devotee shall perform homa at night. He shall perform homa with turmeric, eight-petalled lotuses (?), Vyoṣa (i.e. dried ginger, pepper and pippala) or the seed of cotton soaked in castor oil. The homa shall be performed in the cremation ground. If one does not prefer the rite causing death, he shall perform thousand homas with milk puddings. He shall become peaceful in his mind. By meditating on Kṛṣṇa the remover of Pārijāta tree and repeating the mantra a hundred thousand times, one shall have success everywhere. Never shall he be faced with failure.

He should meditate on Kṛṣṇa seated on a Chariot with the Mudrā (posture) of hands giving lessons to Arjuna and teaching unto him the meaning of the Gītā. The goodman should repeat the mantra in order to increase his piety.

In order to acquire learning he shall perform homa with palāśa flowers smeared with honey for a hundred thousand times.

285-287. In order to protect his kingdom, city, village, or one's own property or the physical body the devotee shall meditate on Kṛṣṇa who has assumed the cosmic body, who has the lustre similar to the crores of rising suns, who is identical with agni (fire) and Soma, who has the refulgence of molten gold, whose lotus-like face and feet are illuminated by the sun and fire, whose ornaments are divine, who holds diverse kinds of weapons and who has attained his space in the cosmic firmament. After meditating thus, he shall with great concentration repeat the mantra a hundred thousand times for the purpose of protection.

288-290. The man who worships Hari at the beginning of the day with red wild flowers shall perform japa a hundred and eight times in accordance with the injunctions mentioned for the rite of the mid-day. Within a thousand maṇḍalas the repeater of the mantra shall captivate fluent brahmins. With the jāti (jasmine) flowers he shall win over Kṣatriyas, by remembering the lord who is in the guise of a cowherd, meditating on Kṛṣṇa engaged in the sport and by performing homa with red oleander flowers, he shall captivate people of the Vaiśya community and he shall captivate Śūdras by performing the rite with blue lotuses.

291-293. Remembering the lord engaged in singing and dancing, one should perform homa for seven days with white flowers alongwith ghee and rice grains; the devotee shall apply the ashes on the head and the forehead.

He shall thus be able to captivate and control his beloved. She too shall certainly captivate her husband.

If a woman charges the betel leaf, flower, clothes, collyrium or sandal paste with the mantra repeated for a thousand times and hands it over to any man he will ere long be under her control along with sons, kinsmen and pet animals.

294. Meditating on Hari stationed in Vṛndāvana and accompanied by the cowherd lasses the devotee shall perform homa with apāmārga twigs. He shall captivate and control the universe.

295. The excellent devotee of Viṣṇu who takes initiation from his preceptor and performs the worship of Kṛṣṇa in accordance with this procedure shall become the master of his eight siddhis.

296-297. By his mere vision all those who enter into argument with him turn pale. The Goddess of speech resides in his tongue and enters his person when he is sitting in the assembly.

After enjoying different sorts of worldly pleasures he attains the region of Viṣṇu in the end.

CHAPTER EIGHTYONE

The review of the mantras of Kṛṣṇa and others

1. Henceforth, O leading sage, I shall recount different kinds of mantras of Kṛṣṇa, on propitiating which, people realise their desired objects.

2. There are three mantras consisting of three syllables each : one with śakti (hrīm) śrī (śrīm) māra (klīm) in the beginning, the second śrī, śakti and ramā in the beginning.

3. The sage is Nārada, Gāyatrī is the metre and the deity is Kṛṣṇa named govinda who is the bestower of all desires unto men.

4. As before, the aṅgas of all the three shall be conceived by means of the mantra (ācakrāya svāhā). Thereafter, he

shall make the nyāsa (fixation) of the pervasive one with the kirīṭa mantra.

5. He shall perform the rite of digbandhana (arresting the quarters) by means of the mantra of Sudarśana. In the first one he shall perform the rites of meditation, worship etc. as mentioned in the case of ten-syllabled mantra.

6. In the second one too he shall perform the rites of meditation, worship etc. as mentioned in the case of ten-syllabled mantra. In the third one, the intelligent devotee shall meditate on Hari with intense concentration of the mind.

7-8. The intelligent devotee shall meditate on Kṛṣṇa inside the sun, who is pink (aruṇa) bearing the conch, discus, bow, arrows, noose, goad and who plays on the flute held with both hands. After meditating thus, he shall repeat mantras five hundred thousand times severally. To the extent of one tenth of it he shall perform homa with milk pudding along with ghee.

9-10. When the mantra is achieved thus, the repeater of the mantra shall perform kāmya rites as before, śrīm, hrīm klīm Kṛṣṇāya Govindāya Svāhā—this is the twelve-syllabled mantra. Brahmā is the sage. Gāyatrī is the mantra and Kṛṣṇa is the deity. He shall conceive the six aṅgas with the bījas, ramā (śrīm) and four and four and four letters (of the mantra).

11. The repetition, meditation, homa, worship etc. are the same as mentioned in the twenty-syllabled mantra. Of what avail is much talk ? This mantra is the bestower of all desires.

12-15. The first one consists of śrīm, hrīm and klīm in the beginning and hrīm and klīm in the end. This is ten-syllabled mantra. It is this alone that was mentioned in the beginning as having Śakti and Ramā.

The mantras are sixteen-syllabled and twelve-syllabled. The aṅgas are to be conceived by means of cakras. The devotee shall meditate upon the Lord who embraces his two beloveds having the lotus and the lily in their hands. He is embracing his beloveds by means of his hands that bestow boons and fearlessness. He is embraced by those two also. He is refulgent. Thanks to Cakra and Śaṅkha. After meditating thus he shall repeat the mantra one million times. To the extent of one tenth of it he shall perform homa with ghee. Then the two leading mantras become fruitful. They are bestowers of all desires. They grant unto men all riches and good fortune.

16-17. The mantra ending with Kāma consists of eighteen syllables. It is the bestower of sons and riches. The sage is Nārada, the metre is Gāyatrī, the deity is Kṛṣṇa, the bīja is Kāma, Svāhā is the śakti. He shall conceive the six aṅgas by means of bīja having long vowels.

18. May that son of the cowherdess of divine nature and brilliant garments and holding in his right hand the cooked milkpudding and fresh butter in the left, protect us.

19. After meditating thus, he shall repeat the mantra three hundred and twenty thousand times. To the extent of one tenth of it he shall perform homa in the fire with milk and cooked rice along with sugar.

20. He shall worship the lord in the Vaiṣṇava pedestal mentioned before, as in the case of the eighteen-syllabled mantra. After performing the worship of Kṛṣṇa stationed in the mystic diagram he shall perform tarpaṇa in his lotus-like face.

21. Those who seek sons shall perform tarpaṇa with milk, ripe bananas, curds and butter. Within a year he begets a son.

He gets all his desires fulfilled by tarpaṇas.

22-25. He who desires mastery over speech shall use the twentytwo-syllabled mantra. Vāgbhavam (aim), Kṛṣṇāya, māyā (hrīm), Govindāya, Ramā (śrīm), Gopījanavallabhāya svāhā. Bhṛgu (sa) is attached with the fourteenth letter of the vowel ending with Visarga and follows the mantra.

The twenty-two syllabled mantra is the bestower of the mastery of speech. The sage is Nārada, the metre is Gāyatrī and the deity is Gopāla, the bestower of learning. Klīm glorified is the bīja, aim is Śakti. Its utility is the acquisition of learning.

26-29. The devotee shall meditate on the Lord of the universe as follows :

In the left upper hand he holds the excellent book of learning. In the right upper hand he holds the crystal rosary of the nature of Mātṛkā. In the pair of lower hands he holds the flute of the nature of Śabda Brahman and Gāyatrī. His garment is yellow. His complexion is dark and the refulgent tender peacook feathers adorn him. He is omniscient and served by leading sages. He is dressed elegantly as a young woman. After meditating on him thus he shall repeat one Mantra four hundred thousand times. To the extent of tenth of it he shall perform homa with Kiṁśuka flowers (Buteafrondosa). The repeater of the Mantras shall worship in accordance with the injunctions in regard to the twenty-syllabled mantra. He who resorts to the mantra thus, shall be a master of speech. Even unseen spiritual literatures (flow unto him) like the waves of Gaṅgā.

30-32. Tāra (om), then two Kṛṣṇas, then utter Mahākṛṣṇa, then after Sarvajña (Omniscient) tvam (thou), prasīda me (be pleased with me) agni (ra) mā, ramaṇa (lover of Ramā) Vidyeśa (lord of lores) Vidyām āśu prayaccha me (Grant me wisdom immediately). This is the thirtythree-syllabled mantra, the great bestower of learning.

33. Its sage is Nārada, anuṣṭup is the metre, the deity is Kṛṣṇa. The five aṅgas are conceived by means of several Pādas (quarters) and the entire. He shall then meditate on Hari.

34-35. (Meditation is as follows): In the celestial garden the dias is studded with gems as refulgent as the solar stone. On the Yogic pedestal Mukunda is seated in the middle of the divine Kalpa tree identical with the vedānta doctrines. He is surrounded by the four veda forms of Kalpa trees and the Kośas (Dictionaries) hung down from hundreds of branches. He is surrounded by Nyāyas, Tarkas, Purāṇas and Smṛtis, and others of such a nature.

May the lover of Vallavis (cowherd lasses) grant us glory and good fortune. With the tips of his hands he holds the conch, flute, flowery arrows, the sugarcane, bow and two full jars touching the ākṣas (?). His body is as elegant as that of Smara. He has divine ornaments and unguents. To the mother of the universe he is explaining the meaning with clear and beautiful words by the flute originating from Śabdabrahman. He has pink lustre.

36. After meditating thus, the knower of the mantras shall repeat it hundred thousand times. To the extent of one tenth of it he shall perform homa with milk-puddings. The

mode of worship is the same as in the case of eighteen-syllabled mantra.

37-39. Tāra (Om), namo bhagavate Nandaputrāya ānandavapuṣe (of bliss as physical body). To this the ten-syllabled Mantra is added. Thus the mantra of twentyeight syllables (is evolved). It is the bestower of all desires. "Unto Kṛṣṇa Govinda, the son of Nanda, of dark complexion, having the child's body". To this the ten-syllabled mantra is added. Hence, the mantra having thirtytwo syllables is evolved.

40. The sage of the two mantras is Nārada, the metres are Uṣṇik and anuṣṭup. The deity is Nandaputra. Its utility for the acquisition of everything.

41-42. The five aṅgas are conceived by means of the five cakras. The worship is alongwith the aṅgas, the guardians of the quarters and their weapons.

The devote shall think about the lord as follows : He holds the jewelled cup in the right hand and the gold ladle in the left hand. He is embraced by the two goddesses.

The mantra has to be repeated a hundred thousand times. To the extent ofone tenth of it he shall perform the homa with milk-pudding. When these two mantras have been achieved well, the repeater of the mantra can do as he pleases with them.

43-45. Praṇava (Om) Kamalā (Śrīm) Māyā (Hrīm) namo Bhagavate Nandaputrāya Bālavapuṣe (Om obeisance unto the lord of the body of Child). This mantra is of nineteen syllables. Brahmā is the sage. The metre is anuṣṭup and the deity is Kṛṣṇa himself with the body of a child. The mantra is resorted to by the learned men for the achievement of riches.

46. Tāra (Om), namaḥ Bhagavate Rukmiṇīvallabhāya svāhā. This is the mantra of sixteen syllables.

47. Its sage is Nārada, the metre is anuṣṭup, the deity of the mantras the lover of Rukmiṇī. The syllables of the mantra are grouped into one, two, four, six and two letters each and the five aṅgas are conceived. Then, he shall meditate on the lord of devas.

48. May the yellow-robed Hari of diverse kinds of ornaments protect us. His lustre is like that of Tīpiccha (Yanthocymus epictorious). His beloved is seated on his lap. She has

a golden refulgence. Her arms are long and tender like the lotus stalk. With his left arm he is embracing her. She too is willingly embracing him. In the other hand, he is holding a gold staff. His garment is pure and yellow in colour. May such Hari protect us.

49-50. After meditating thus the devotee shall repeat the mantra a hundred thousand times. To the extent of one tenth of it he shall perform homa with a red lotus soaked in trimadhu. He shall worship Hari in the pedestal mentioned before along with the aṅgas, the sages, the chief of whom is Nārada, the guardians of the worlds and their respective weapons.

51-54. The mantra, thus being propitiated fulfils all desires of the repeater of the Mantra.

After the word līlādaṇḍadhara (one who holds the sportive staff) add gopījana to doḥ daṇḍa, then vā and dhārā (la) ambu (va) and lohita (p) is adorned with arghīśa (u), the meghaśyāma (black like the cloud), then bhagavan (O Lord), salila (v) attached with (i) then after saying (ṣṇo) there should be svāhā. Thus the mantra will consist ,of twenty-nine syllables. Nārada is its sage, the metre is anuṣṭup. The deity of the mantra is Hari, the one holding the sportive staff. The five aṅgas are conceived by means of the letter of the mantra grouped into fourteen, four, three and four letters each in due order.

55. May that lord confer upon us glory. With the sportive staff held in his left hand he fascinates the young cowherd maidens and other beautiful ladies. His right hand is kept on the shoulders of his friends and playmates. He is the lord who had killed Kaṁsa and whose strides are very large.

56. The repetition of the mantra is to be performed a hundred thousand times; to the extent of one tenth of it he shall perform homa with gingelly seeds and raw rice grains soaked in trimadhu. Then, he should worship aṅgas along with the guardians of quarters with their weapons.

57. He who continuously worships daily Hari holding the sportive staff is honoured and revered by the people. The goddess of fortune will steadily stay in his house.

58. When g is attached with o (go), toya (v) keśava (a) and the pair of dharā (lla) and bhāya and svāhā; this is

the seven-syllabled mantra the bestower of all siddhis. (The combination will be 'govallabhāya svāhā').

59. Its sage is Nārada, the metre is uṣṇik, the deity is Govallabha (lover of cows). As before, the five aṅgas shall be conceived by means of cakras.

60. Hari is to be meditated upon as standing amidst tawny cows and calling them. He holds in his right hand a flute and in the other a noose and a staff. He is blue in complexion like the cloud. He wears a yellow garment and has decorated himself with peacock feathers.

61. The mantra should be recited seven hundred thousand times. To the extent of one tenth of it he should perform homa with cow's milk. He should worship in the altar. This would be the first āvṛti.

62-64. After completing the worship of the group of eight kinds of cows viz. the golden, tawny, grey tawny, reddish brown, tawny like jaggery, deep brown, tawny in four places, yellowish tawny, excellently tawny in colour, he should worship the lords of the quarters along with their weapons. When the mantra becomes fruitful thus, he, the knower of the mantra, should perform the rites known as kāmya. He who performs a thousand and eight homas with milk everyday, will be liberated within a fortnight along with the herd of cows. The same method is followed in regard to the ten-syllabled mantra.

65-66. "Oṁ namaḥ bhagavate ŚrīGovindāya". This is a twelve-syllabled mantra. Its sage is Nārada. Gāyatrī is the metre and ŚrīGovinda is the deity. The five aṅgas are conceived by one, two, four and five letters of the mantra as well as by the whole.

67-70. He shall meditate on the lord as follows : He is seated on a divine gem-set throne placed at the root of the Kalpa tree. He is dark-complexioned like the cloud. His silken garment is yellow in colour. He is very handsome. He holds in his hands the conch shell and a cane staff. He is surrounded by thousands of cows. He is bathed in the continuous stream like the flow of nectar exuding from the single pot by the mature hands of the lord of immortals. His eyes have the lustre of petals of the fresh and full-blown lotus.

The devotee shall repeat the mantra one million two hundred thousand times. To the extent of one-tenth of it he shall perform homa with the milk. As before, he shall worship the lord stationed in the cow-pen or in the idols. The Mūrti (form) should be conceived in the altar of Viṣṇu as mentioned before by means of the mūlamantra. Kṛṣṇa should be invoked therein and worshipped, preceded by the worship of teachers.

71. Rukmiṇī and Satyabhāmā are to be worshipped at the sides, Indra in front and the divine cow behind. This being performed, one should worship the aṅgas in the filaments.

72-76. The eight queens Kālindī and others stationed in the eight petals, and the things tied in the corners of the petals by the lord, viz, the tinkling bells etc. (are to be worshipped), in the same way; then the Śrīvatsa and Kaustubha in front, the garland of sylvan flowers etc. also in front. Pāñcajanya, the iron club, the discus, Vāsudeva, Devakī, Nandagopa, Yaśodā, the cowherd and cowherd lasses along with their cows are to be worshipped in eight quarters. Indra and others who are stationed outside, beyond them thunderbolts etc. are also to be worshipped. The following are to be worshipped thereafter, viz Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, Supratiṣṭhita and Viṣvaksena, then one's own ātman.

77. The man who worships Govinda once or thrice a day will be long-lived and free from agony. He shall be the lord of wealth and grain.

78. Smṛti (g) accompanied by sadya (o), cakri (k) along with right ear (u) then dharā (la) (i.e. Gokula), then nāthāya which ends in hṛt (namaḥ). This great mantra consists of eight syllables.

79. Its sage is Brahmā, the metre is Gāyatrī, the deity is Kṛṣṇa. The five aṅgas are to be conceived with two letters for each and with the entire one.

80. (Meditation): Bow, Ye, down to the cowherd boy, who is aged five, who is unsteady and moving about, who runs about in the courtyard, whose eyes are tremulous and who is bedecked in tinkling bells, bangles, necklaces, and anklets.

81. After meditating thus, the repeater of the mantra should repeat it eight hundred thousand times. To the extent of

one-tenth of it he should perform homa with Brahmavṛkṣa (palāśa and udumbara trees or milk pudding).

82. In the aforesaid altar of Viṣṇu he should conceive the form by means of mūlamantra. He should invoke Kṛṣṇa therein and worship him with the steadiness of mind.

83-84. In the filaments, in the four quarters and in the interstices he should worship the aṅgas and in the quarters he should worship Vāsudeva, Bala, Pradyumna and Aniruddha; he should worship Rukmiṇī, Satyabhāmā, Lakṣmaṇā, Ṛkṣajā (Jāmbavatī) in the interstices of the quarters. He should worship the lords of the quarters along with their weapons outside of it. Thus the mantra becomes effective.

85-87. Tāra (Om) Śrī bhuvana (śrīṁ hrīm) Kāma (klīm) Śrīṁ Śrī Kṛṣṇāya, Śrīṁ Govindāya Gopījanavallabhāya hrīṁ śrim. This is the mantra of twentyfour syllables. Its sage etc. are as mentioned before. One should meditate on Siddhagopāla. He shall remember Rāma and Kṛṣṇa seated in the Mādhavī creeper protected by Garuḍa and engaged in the divine sports. Then, he should repeat the mantra.

88 Its mode of worship is to be carried out in the manner as mentioned before by the excellent devotee of Viṣṇu.

The single-syllabled mantra is Carī (ka) attached with the seventh vowel (ṛ) ending in Visarga (:) i.e. (kṛḥ).

89-90. The word Kṛṣṇa is two-syllabled one, but when it is preceded by Kāma (klīm) it becomes three-syllabled one. The same (i.e. Kṛṣṇa) when used in the dative case becomes four-syllabled mantra.

Kṛṣṇāya namaḥ is a five-syllabled mantra, but not a five-syllabled one when it is preceded and followed by Kāma (klīm). Gopālāya Svāhā is a six-syllabled mantra.

91. Another six-syllabled one is Klīṁ Kṛṣṇāya Svāhā. The seven-syllabled mantra Kṛṣṇāya Govindāya is the bestower of all yogic powers.

92. Another seven-syllabled mantra is śrīṁ hrīṁ klīṁ Kṛṣṇāya klīm. Kṛṣṇāya Govindāya namaḥ is a nine-syllabled mantra.[1]

93-95. Another nine-syllabled mantra is Kṛṣṇa and

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[1] These verses give the nine-syllabled *mantra* thus : *Klīm Kṛṣṇāya Govindāya klīm.*

Govinda in the dative preceded and followed by Kāma (klīm). The ten-syllabled mantra is the bestower of all siddhis. Kāma (klīm) Śārṅgī (ga) is stationed on dharā (la) (i.e glā) which is again joined with the fourteenth vowel and bindu (glaum), thus 'Klīm glaum śyāmalāṅgāya namaḥ'. This ten-syllabled mantra is the bestower of all siddhis. Another ten-syllabled mantra is Bālavapuṣe Kṛṣṇāya svāhā. After uttering Svāhā and Bālavapuṣe he should add klīm Kṛṣṇāya.

Then he shall meditate on the deity charming unto the womenfolk of cowherds as follows :

96. I bow down to Nandakiśora (the child of Nanda) who is the very life of Rādhā, whose face resembles the moon, who imitates the glossy cloud and who plays on the banks of Kālindī that is served by the fragrant wind. The wind is fragrant because it comes into violent clash with the clusters of creepers laden with full-blown flowers amidst the main paths in the holy Vṛndāvana.

97-99. O sage, the worship of these, should be known along the aforesaid lines. O son of Devakī, Govinda, Vāsudeva, Jagatpate, O Lord of the Universe, give a son unto me. O Kṛṣṇa I have sought refuge in you. This mantra consists of thirtytwo syllables. Nārada is its sage, Gāyatrī and Anuṣṭup are its metres, the deity is Kṛṣṇa the bestower of sons. The aṅgas are to be conceived through the pādas severally and then collectively.

100. The son of Vasudeva should be meditated upon as follows : he is seated in the chariot with Vijayā. He is handing over the sons to the brahmin after bringing them back from the middle of the ocean.

101. The mantra is to be repeated a hundred thousand times and homa to be performed with gingelly seeds soaked in honey juice. The worship is to be performed on the aforesaid altar along with the aṅgas, the guardians of the world and their weapons.

102-104. When the mantra is thus propitiated, the repeater of the mantra shall beget sons even of a barren woman.

Oṁ Hrīṁ śānta (i.e ha) with bindu (.), then śānta, that is, the letter sa with Visarga (:)then so'ham. This mantra ends with svāhā and is an excellent mantra consisting of eight syllables.[1] The excellent sage of this mantra of Pañcabrahma is Brahmā, the excellent Gāyatrī is its metre. Excellently luminous Supreme Brahmā is its deity.

105-106. Praṇava is mentioned as the bīja, svāhā is cited as śakti, hṛdaya is also svāhā, so'ham (that I am) is considered to be the śiraḥ (head). Haṁsa is said to be śikhā (tuft of hair), hrīm is the kavaca, praṇava is the netra and astram is Harihara.

107. O brahmin, he is Brahmā. He is Śiva. He is Hari. He alone is the ruler of gods. He is Omniformed. He has all names, he is imperishable, the self-ruler.

108. After meditating thus, one should repeat the mantra eight hundred times, the homa should be performed to the extent of one-tenth of it. In the altar, the worship of praṇava is to be performed along with the ancillaries and the attending deities called āvaraṇas.[2]

109. When the mantra is thus propitiated, O Nārada, the leading aspirant attains indeterminate knowledge originating from such statements like 'thou art that' etc.

110-111. 'Klīm Hṛṣikeśāya namaḥ.' This is an eight-syllabled mantra, the sage of which is Brahmā, the metre is Gāyatrī and Gāyatram, its deity is Hṛṣīkeśa. Its application is for the attainment of everything. Klīm is the bīja and va is cited as its śakti.

112. With the bīja itself the six aṅgas must be conceived. then one should do meditation. Whatever is mentioned as regards to Puruṣottama mantra is also to be pursued in regard to this.

113. The Japa as prescribed is a hundred thousand times and ten thousand homas are to be performed with ghee.

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[1] The eight-syllabled mantra given in the verse runs as follows : *Oṁ, Hrīṁ haṁsaḥ so'haṁ svāhā.*

[2] Some deities are considered to be the encircling deities stationed in accordance with their hierarchical distinctions. They are worshipped either in the ascending or discending order. Some are placed near or some in distance from the principal deity and are considered to veil the glimpse of the main deity as long as they are not propitiated properly, for this reason they serve as a veil or *āvaraṇa.*

Then follows the rite of tarpaṇa for the acquisition of all desires by means of palāśa flowers.

114. Śrī is bīja. 'Śrīdharāya trailokyamohanāya namaḥ' (obeisance unto Śrīdhara, the enchanter of the three worlds).

115. Its sage is Brahmā, the metre is Gāyatrī, the deity is Śrīdhara, the bīja is Śrī, āpa (vam) is the śakti, the six aṅgas are to be conceived by means of the bīja alone.

116. Meditation, worship etc are to be performed in the same manner as for Puruṣottama. The mantra is to be repeated a hundred thousand times and to the extent of one-tenth of it the homas are performed with ghee.

117. (The devotee) should perform worship, homa etc. with white fragrant flowers. When this is performed, O leading brahmin, the devotee becomes Śrīdhara himself directly.

118. Acyuta, Ananta, Govinda are in the dative and end in namaḥ (Acyutāya namaḥ etc). The sage of these mantras is Śaunaka, the metre is Virāṭ.

119-123. The Sages (of the mantras) are Parāśara, Vyāsa and Nārada, the metre is Virāṭ. Hari, the Supreme Brahman is the deity. The bīja and Śakti are as mentioned before and are considered so by the devotee. He should proceed thus with meditation. The Lord holds a conch and a discus, he possesses four arms and wears a crown. He is endowed with all weapons and he is seated on Garuḍa. He is worshipped by Sanaka and other sages as well as by all gods. He is accompanied by Śrī and Bhūmi. He is the lord resembling the rising sun, he has ear-rings that can be compared to the discus of the thousand-rayed sun that rises up in the morning. In order to protect all the worlds he grants endless gifts of fearlessness; he is endowed with joy.

124-126. After meditating thus, the devotee shall worship in the altar belonging to Viṣṇu with great concentration. The first āvaraṇa (the encircling veil) shall be with aṅgas viz the discus, conch, iron club and sword, the second āvaraṇa is said to be with the goad, noose, bow and the iron club, the third āvaraṇa is by means of Sanaka and others, Śākteya (i.e. Parāśara) Vyāsa. Nārada and Śaunaka and the fourth āvaraṇa is by means of the guardians of the worlds. The mantra is to be repeated a hundred thousand times. To the extent of one-tenth of it the homa is to be performed with ghee.

127-128. When the mantra is propitiated thus, the one practised in mantra shall strive for the practical application. Meditating on the lord of gods at the root of Śrīvṛkṣa and recalling the patient in the mind and touching him, he should repeat the mantra ten thousand times, thinking of him, as the sādhya mentally, O brahmin, he shall cure him within forty days.

129. He who seeks a maiden shall perform homa with fried grains; for the acquisition of wealth he shall perform homa with bilva; he who seeks garments shall perform homas with fragrant flowers, for recoupment of health he shall perform homa with gingelly seeds.

130. He who stands in the navel-deep water and repeats the mantra a thousand and eight times shall certainly be free from fever.

131. For marriage the devotee shall meditate on Kṛṣṇa stationed in the centre of the moon's disc and repeat the mantra for a month. O Nārada, he will be able to get a girl desired by him.

132. After uttering Vāsudeva and nigaḍaccheda then 'Vāsudevāya hum phaṭ phaṭ svāhā' is said to be a mantra.

133. Its sage is Nārada. Gāyatrī is the metre and Śrī-Kṛṣṇa is the deity. Hūm is the bīja, svāhā is the śakti. Everything else is as in the case of ten-syllabled mantra.

134. Bala (va), pavana (ya) with dīrgha (ā) and indu (.) jalam (va) joined with jhiṇṭīśa (e) atri (da), then vyāsāya namaḥ. This mantra (vyāṁ Vedavyāsāya namaḥ) consisting of eight syllables may protect us.

135. The sage is Brahmā and Gāyatrī is the metre, the deity is the son of Satyavatī, the first one is the bīja, the aṅgas are to be conceived by means of Vyā etc. with long vowels.

136. He shall meditate on Vyāsa for the acquisition of Siddhi. He has a shining palm of the right hand. He has assumed the posture of explanation. He is seated on the Yoga-pīṭha (the altar of Yoga). On the left knee he has kept his other hand. He is the storehouse of good learning. He is surrounded by groups of brahmins devoted to learning. He is in a delighted mood. His

luminous body is like that of a lotus. He is the son of Parāśara and is highly meritorious in his conduct.

137. The mantra is to be repeated eight thousand times. He should perform homa with milk puddings. In the altar of Vyāsa mentioned before, he should worship the aṅgas in the beginning.

138-140(a). In the east and other quarters he should worship Paila, Vaiśampāyana, Jaimini and Sumantu. In the corners he should worship Śrīśuka, Romaharṣaṇa Ugraśravas and other sages along with Indra and others as well as their weapons. The repeater of the mantra who has propitiated the mantra attains poetic genius, splendid progeny, ability to comment upon, fame and a great store of riches.

140(b)-146. Mādhava (i) preceded by Nṛsiṁha (kṣ) and followed by lohita (pa) preceded by the first syllable of Nigama (om) and followed by svāhā. This five-syllabled mantra[1] is an excellent remover of poison. Its sage is Ananta, the metre is Paṅkti, the king of birds is the deity. Om and Svāhā are the glorified bīja and Śakti of the mantra respectively.

Jvala, jvala (blaze, blaze) mahāmati (Great intelligent one) svāhā is said to be the mantra for the hṛdaya. After the word Garuḍa, cūḍānana and svāhā is the mantra for the head. The mantra for the tuft is Garutmataḥ śikhe svāhā, break, break, pierce, pierce, terrify, terrify, suppress, suppress and svāhā is the mantra for the (kavaca) coat of mail. You who assumes terrible forms, the remover of all poisons, terrify, terrify, burn, burn all, reduce to ashes and svāhā. This is said to be the mantra for the eyes.

147. 'Unto one whose strength is unimpeded, unto one whose sway is unhampered hum phaṭ svāhā, is prescribed to be the mantra for astra.

148-140. He should perform the fixation of the syllables in the feet, hips, mouth and head.

(Then he should meditate):[2] I worship the glorious king of birds who resembles molten gold, who has taken up leading serpents as his ornaments; who entirely subdues terrible poisons instantaneously when a person meditates on him. (He should further think of him) as holding by the tip of his beak a trembling serpent. He assumes with his two hands the postures of fearlessness and the offering of boons. His wings sing the song of the Sāman by means of their fluttering wings which are free from all impurities.

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[1] The *mantra* is as follows :
Oṁ kṣipa svāhā.

[2] In *Padārthādarśa*, the commentary on Śāradā Tilaka, pp. 87s, we find the verse occurring here.

151-152. The devotee should repeat the mantra for five hundred thousand times. To the extent of one-tenth of it he should perform homa with gingelly seeds. He should worship at the altar made of mātṛkās, garuḍa, the form of the Veda.

'Pakṣirājāya Svāhā' is prescribed to be the mantra for the altar. Worshipping the aṅgas in the middle of the pericarp, he should worship serpents in the diagram and outside of it, the guardians of the worlds whose hands shine by their weapons of thunderbolt, etc. The repeater of the mantra who has thus propitiated garuḍa dispels all sorts of poisons. After the fall of body he attains the Supreme abode of Śrī Viṣṇu.

CHAPTER EIGHTYTWO

Rādhā-Kṛṣṇa Sahasra-nāma-kathanam

A thousand names of Rādhā and Kṛṣṇa[1]

Sanatkumāra said :

1-3. O Nārada, don't you know that from the trident-bearing lord you acquired in the previous birth of yours the twin-natured secret of Kṛṣṇa's mantra. Recollect, if it has been forgotten.

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[1] The entire chapter promises to give five hundred names of *Kṛṣṇa* first, but we find only four hundred and ninetyseven names in the first section. Afterwards in section two, from verse 128, we find four hundred ninetyfour names of *Rādhā*. The number makes a total of nine hundred ninetyone names. In

Sūta Said :

O brahmins, on being addressed thus by the intelligent Kumāra, Nārada meditated and quickly realised the early story of his previous birth. Then Nārada, the beloved of the lord, went on meditating for a long time. On recollecting all good accounts he became delighted with a beaming face.

4-5. He said, "O holy sir, all the happenings that had occurred in the previous kalpa are remembered by me except the twin-natured acquisition.

On hearing the words of Nārada of great soul, the holy sage Sanatkumāra spoke precisely.

Sanatkumāra said :

6-7. O brahmin, listen. I shall tell you how in that previous birth Kṛṣṇa's secret had been acquired by you. Listen attentively. Before this Sārasvata Kalpa, in the twentyfifth kalpa you were born in the family of Kaśyapa under the name Nārada.

8-10a. Once you went to Kailāsa to ask lord Śiva the truth regarding Kṛṣṇa, the great Yogin. You asked Śiva the resident of Kailāsa. The great lord whom you had asked, recounted precisely the secret which was self-revealed and in consonance with Hari's perpetual sportive nature (nitya līlā). At the end of the story Hara was asked by you to show the eternal sports of Hari.

10b-13. Then Sadāśiva said 'Gopījanavallabhacaraṇaṁ Śaraṇam prapadye' is the mantra (I seek refuge in the feet of the lover of the womenfolk of the cowherds). The sage of the mantra in Surabhi, the metre is Gāyatrī, the deity is the lordly lover of the cowherd lasses. The utility is cited in his devotion as expressed. 'I have sought refuge'.

14. O brahmin, there is no need of its being siddha (and sādhya) etc. nor of its purification, and the requirement of nyāsa.

Nārada Pañcarātra we find one thousand names of *Kṛṣṇa* and *Rādhā* separately. In Chap. IV/VIII of the text one thousand names of *Kṛṣṇa* occur and in Chap. V/V we find a thousand names of *Rādhā*. Many of the names tally with the names of the present text. The names of *Rādhā* and *Kṛṣṇa* are connected with the exploits of Kṛṣṇa in *Vṛndāvana*, *Mathurā* and *Dvārakā* and may be traced in the *Mahābhārata*, *Bhāgavata* and *Brahmavaivarta purāṇa* also.

Only meditation is the way for the revelation of the perpetual sport.

15-16. I shall recount means for the internal piety now. The devotee must be endowed with devotion to the preceptor. After receiving the mantra from him he should think all sorts of his teacher's desire. Remaining steady in one's own spiritual attitude and meditating on his soul, he should think of his mercifulness and propitiate the preceptor.

17. He shall learn the virtues of good people, those virtues which dispel the fear of those who seek refuge, which are devoid of anxieties over worldly or other-worldly affairs and which bestow siddhis.

18. He should always propitiate the devotees of Viṣṇu considering them to be his desired deity. He should never think of reproaching them.

19. All the objects of worldly pleasures and those belonging to the other world will be presented by Kṛṣṇa himself in accordance with one's previous deeds.

20. He shall always meditate on lord Kṛṣṇa engaged in eternal sports. He shall always serve Kṛṣṇa as incarnated in the idols worshipped by him.

21. He should be exclusively thought of by those intelligent devotees who have taken refuge into him and the suppliants while remaining indifferent to their persons and abodes.

22-24. O dear one, keep away from these terrible defects viz. disrespect to the perceptor, hatred towards good people, differentiating between Hara and Hari, disrespect of the Vedas, zealously committing sins in the name of Hari explaining away the names of Hari as a concocted story, teaching of Hari's names unto an atheist or an idle man, forgetting of names and lack of respect to the names.

25. One shall continuously think: I have sought refuge in Hari stationed in the heart. It is he who will protect me always.

26. O lord of Rādhā, I belong to you physically, mentally and verbally. I always resort to Kṛṣṇa and his beloved Rāḍhā. You two alone are my goal.

27. O excellent sage, all the servants, friends, fathers

and beloved wives of Hari are eternal. They must be thought of by the noble-souled one.

28. He makes frequent travels to and fro along the forests and the cowherd's colony. He tends cows along with his friends except the slaying of demons.

29. Hari's comrades are mentioned to be twelve. They are Śrīdāma and others. Rādhā's girl friends are mentioned to be thirtytwo. They are Suśīlā and others.

30-31. O dear one, you must consider yourself as one of those ladies among them endowed with beauty and youth, a virgin well-bedecked in ornaments, conversant with different kinds of arts and crafts befitting the enjoyment of Kṛṣṇa highly delighted and pleased. Thanks to the happiness in serving him thus.

32. The devotee shall serve them by means of timely attendance, beginning from the early morning within an hour before sunrise and ending with midnight.

33. With great concentration he should recite their thousand names every day. O leading sage, this is the way for those who seek refuge unto them.

34-36. The truth which has been revealed by me to you should not be told to anybody.

Sanatkumāra said :

Thereafter, O Nārada, you asked Sadāśiva for the thousand names. He recounted them to you, Listen. After meditating on the lord who stands accompanied by Rādhā resorting to the Kalpa tree by the Yamunā in the forest of Vṛndāvana, O great sage, one should recite the thousand names called Yugala (the twins) both of lord Kṛṣṇa and Rādhā.

The Names of the Lord :

37-40. (1) The son of Devakī (2) the great hero, (3) the son of Vasudeva, (4) younger brother of Balarāma, (5) holder of the club, (6) one who deludes Kaṁsa (7) one who fascinates Kaṁsa's attendants, (8) one who broke the bolt, (9) one who broke steel plates, (10) one who was carried by his father, (11) one who was praised by his father, (12) eulogised by his mother, (13) worthy of being meditated upon by Śiva,

(14) one who has partitioned the water of the Yamunā, (15) resident of Vraja, (16) one who delights the people of Vraja, (17) the boy of Nanda, (18) the storehouse of mercy, (19) a child by his playful mood, (20) lotus-eyed, (21) cause of festivities in Gokula, (22) Lord, (23) delighter of the womenfolk of the cowherds, (24) Kṛṣṇa, (25) delighter of the cowherds, (26) the goal of the good, (27) the slayer of the demon Baka, (28) Viṣṇu, (29) one who bestows liberation on Baka, (30) Hari.

41-50. (31) One who lies down in the swing of Bala, (32) dark-complexioned, (33) the most beautiful of all, (34) lotus-navelled, (35) Hṛṣīkeśa, (36) one who assumed the form of a human child sportively, (37) one who destroyed the cart sportively, (38) one who is bathed with the chanting of vedic hymns, (39) delighter of Yaśodā, (40) shining one, (41) resorted to by crores of sages, (42) one who stays always in the Madhu forest, (43) Vaikuṇṭha, (44) origin of all, (45) the sacrifice itself, (46) Lord of Ramā, (47) lord of the descendants of Yadu, (48) the enemy of Mura, (49) slayer of Madhu, (50) Mādhava, (51) remover of arrogance and false prestige, (52) Lord of Śrī, (53) one who holds the earth, (54) Prabhu (55) one who is engaged in great sports in the big forest, (56) son of Nanda, (57) of great seat, (58) one who took away the life of Tṛṇāvarta, (59) one who causes wonder to Yaśodā, (60) one in whose mouth the three worlds were seen. (61) Lotus-eyed, (62) Lotus-handed, (63) one who pleases, (64) one who is favourable to brahmins, (65) one who protects virtues, (66) lord of the earth, (67) Śrīdhara, (68) self-ruler, (69) chieftain of Brahmā, (70) chieftain of Śiva, (71) presiding deity of piety, (72) great lord, (73) comprehensible only through the Vedas, (74) stationed in Brahmā, (75) lord of the subjects, (76) one whose vision is never failing, (77) one who holds the hand of a cowherdess, (78) great favourite of the cowherd boys, (79) one who follows the boys, (80) strong, (81) favourite of Śrīdāma, (82) selfpossessed, (83) one who likes to be in the courtyard of cowherd lasses, (84) gentle, (85) of good fame and auspiciousness, (86) remover of butter, (87) boy, (88) one whose favourite diet is butter, (89) one surrounded by herd of boys, (90) one surrounded by the herd of monkeys, (91) one whose eyes show bewilderness, (92) one who fled away, (93) threatened by Yaśodā, (94) trembling one, (95) one who appears pretty in his pretended weeping, (96) one whose waist was tied with a rope, (97) one whose nature is immeasurable, (98) compassionate, (99) one who is favourably disposed to his devotees.

51-60 (100) One who is well bound to the mortar, (101) one who bends down the head, (102) one who is harassed by the cowherdesses, (103) one who broke down the trees, (104) one who shatters sorrow, (105) one who liberates the sons of Dhanada, (106) one who praised the words of the celestial sage, (107) ocean of fondness for devotees, (108) one who causes commotion in the colony of cowherds, (109) one who increases delight in Braja, (110) the soul of cowherds, (111) the inducer, (112) witness, (113) one who resides in Vṛndāvana, (114) protector of calves, (115) lord of calves, (116) one who adorns the cowherd boys, (117) one who indulges in childish play, (118) one who is interested in boys, (119) boy, (120) one who has gold bracelets, (121) yellow-robed, (122) one who has gold necklace, (123) one who has jewels and pearls as ornaments, (124) one who has tinkling bells and bangles, (125) one who has threads, (126) one who has anklets, (127) one who has rings, (128) one who kills the demon Vatsa, (129) destroyer of the demon Baka, (130) one who slays the demon Agha, (131) one who removed the sleep of boys, (132) the primordial one, (133) one who bestows the realisation of self, (134) one who keeps company, (135) one who took the food on the bank of the Yamunā, (136) one who is stationed in the middle of the assembly of the cowherd boys, (137) one who is an ornament unto all cowherds, (138) one who has taken the morsel of food in his palm, (139) one who has taken the support of the tree for side dishes, (140) one who is armed with a horn and a stick, (141) one who has decorated his neck with Guñjā (berries), (142) one who has a coronet bedecked with peacock feathers, (143) one who is bedecked with garlands of sylvan flowers, (144) one who has painted his body with red chalk, (145) one who resembles the newly-formed cloud, (146) cupid, (147) one who has the beauty of a crore of Kandarpas, (148) one whose shark-shaped earrings shine, (149) one whose arms extend upto the knees, (150) lord, (151) one whose eyes have no sleep, (152) one whose majesty is like that of a crore of oceans, (153) death unto death, (154) Sadāśiva.

61-70 (155) One whose body fascinates Brahmā, (156) one who has assumed the body of a cowherd boy, (157) one who is the origin of crores of Brahmāṇḍas, (158) one who removed the delusion of Brahmā, (159) Brahmā, (160) worshipped by Brahmā, (161) the master, (162) one who has removed the arrogance of Indra etc., (163) one who advised the worship of mountains, (164) one who held the mountain Govardhana, (165) worshipped by Indra, (166) one who is worthy of being worshipped, (167) one who is worshipped by Kāmadhenu, (168) one who has taken ablutions in all holy centres, (169) Govinda, (170) one who protects cowherds, (171) one who causes distress unto Kāliya, (172) ruthless, (173) one who is worshipped by the wives of serpent, (174) huge-bodied, (175) enemy of the demon Dhenuka, (176) Enemy of Pralamba, (177) one who thrashes the demon who came in the guise of a bull, (178) one who has torn off the throat of Keśī, (179) one who kills the son of demon Māyā, (180) the protector of cowherds, (181) the protector of cows, (182) one who quenched the wild fire, (183) one who removes the garments of the cowherd lasses, (184) one who grants boons unto the cowherd lasses, (185) one who partakes of the food of the masters of sacrifices, (186) one who dispelled the false prestige of the lord of waters, (187) one who is the very life of Nanda, the cowherd, (188) one who liberated Gandharva from the curse, (189) one who cut off the head of Śaṅkha, (190) one who holds the flute, (191) one who stood by the baṭa tree, (192) one who plays on the flute, (193) one who removes the anxieties of cowherd lasses, (194) one who protects all, (195) one who called all together, (196) one the object of desire of all cowherd lasses, (197) one who propounded the virtues of the crippled, (198) one who fascinates the assemblage of cowherd lasses, (199) one who enjoys the Rāsa sport and (200) one who appreciates and (201) enjoys, (202) husband of Rādhā, (203) the loving husband of Kiśorī, (204) the lover of the daughter of Vṛṣabhānu, (205) one who delights the womenfolk of cowherds, (206) one who fascinates the womenfolk of the cowherds.

71-80. (207) One whose conduct has been sung by the cowherd lasses, (208), one who is eager to watch the dance of cowherd lasses, (209) one who has placed his hands over the shoulders of the cowherd lasses, (210) one who is fond of kissing the cowherd lasses, (211) one whose face is wiped off by the cowherd lasses, (212) one who is fanned by the cowherdlass, (213) one who embellishes the tresses of the cowherd lasses (214) one who lies down in the flower beds of the cowherd lasses, (215) one who supports the hearts of the cowherd lasses, (216) one who is interested in bearing up the cowherd lasses. (217) one who removes the arrogance of the cowherd lasses (218) ultimately won over by the cowherd lasses, (219) one who has had excellent dalliance with the cowherd lasses (220) one who is remembered as the lover of the cowherd lasses, (221) one whose feet had been duly saluted by the cowherd lasses, (222) one who stays subservient under the cowherd lasses, (223) one who is defeated by Rādhā, (224) glorious, (225) one who has excellent sport and dalliance in the bower, (226) one who is fond of the arbour, (227) one who stays in the arbour, (228) one who develops Vṛndāvana further, (229) one whose limbs had been sprinkled with the water of Yamunā, (230) one who gives happiness unto Yamunā, (231) one who makes the moon stunned, (232) heroic, (233) loving, (234) one who fascinates even Kāma, (235) one who is at the beginning of Kāma, (236) lord of love, (237) one who pierces the mind of Kāma, (238) the giver of love, (239) one who assumes forms according to the desire (of the devotee), (240) one who engenders the affluency of love in women, (241) eternally sportive, (242) one whose sports are great, (243) all-in-all, (244) one who is present in all, (245) the great Ātman, (246) the great overlord, (247) the cause of all causes (248) one who has accepted the words of Nārada, (249) one who is worriedly thought over by Akrūra, (250) one who causes the satisfaction of the cowherd lasses, (251) one who has collected the words of Akrūra, (252) the cause of the residence of Mathurā, (253) one who subdued the distress of Akrūra, (254) one who destroyed the life of the washerman.

81-90. (255) the bestower of happiness unto Mathurā, (256) the plunderer of Kaṁsa's garments, (257) one who wears the garments of Kaṁsa, (258) one who gives garments unto cowherds, (259) one who goes to the house of Sudāmā, (260) one who is worshipped by Sudāmā, (261) one who is delighted with the weaver, (262) one whom the hunchback lady smeared with unguents and (263) sandal paste, (264) Mukunda, (265) sharp-eared, (266) omniscient (267) one who surveys Mathurā, (268) one who is congratulated by the people, (269) one who bestows benign glance, (270) the enemy of daityas, (271) protector of Devas, (272) one who suppresses all sorrows, (273) the breaker of bows, (274) one who celebrates great festivals, (275) the slayer of Kuvalayāpīḍa, (276) foremost among those who are strong in their teeth and (277) shoulders, (278) one who assumes forms according to his desire, (279) one who has divine garments and unguents, (280) one who assumed the form of a wrestler, (281) Mahākāla, (282) one who assumes any form with mere wish,(283) accompanied by Balarāma, (284) one who causes terror in Kaṁsa, (285) terrible, (286) one who slays Muṣṭika, (287) the slayer of Kaṁsa, (288) slayer of Cāṇūra, (289) slayer of Śiśupāla (290) remover of fear, (291) enemy of Śala, (292) the slayer of Tośala, (293) resident of Vaikuṇṭha, (294) enemy of Kaṁsa, (295) one who slays all wicked ones, (296) for whom the gods sounded the drum, (297) one who removed the sorrow of his father, (298) chief of the Yadus, (299) lord of the good, (300) suppressor of the enemies of Yādavas, (301) the destroyer of the sorrow of Śauri, (302) the destroyer of the distress of Devakī, (303) the saviour of Ugrasena, (304) one who is merciful to Ugrasena, (305) the witness unto all living beings, (306) approved of and (307) rejoiced in by the Yadus.

91-100. (308) Worthy of being served by the residents of Mathurā, (309) sympathetic, (310) kinsman of his devotees, (311) distributor of wealth among all cowherds, (312) eager to move with cowherds (313) and cowherd lasses, (314) to whom the sacred thread was offered by Śauri, (315) merciful to Ugrasena, (316) devotee unto the preceptor, (317) religious student,

(318) engrossed in the study of the Vedas, (319) one who studies along with Saṁkarṣaṇa, (320) friend of Sudāmā, (321) storehouse of learning, (322) treasury of arts, (323) wielder of the discus, (324) holder of the conch Pāñcajanya, (325) releaser of all beings in the hell, (326) worshipped by Yama, (327) the great lord, (328) Acyuta in view of the utterance of name, (329) indulging in dalliance with Kubjā, (330) gentle and (331) elegant, (332) friend unto the indigent, (333) incomparable, (334) the protector of the house of Akrūra, (335) one who keeps his vow, (336) auspicious, (337) the conquerer of Jarāsandha, (338) scholar, (339) the destroyer of Yavana, (340) support of the brahmins, (341) one who does what is pleasing to Mucukunda, (342) one who has fled away from Jarāsandha, (343) founder of Dvārakā, (344) lying hidden, (345) favourable to the Brahmins, (346) faithful to agreement, (347) assuming divine sports, (348) one who does pleasing things, (349) performer of universal rites, (350) bestower of fame, (351) one who sends a pleasing message to Rukmiṇī, (352) one who increases the sorrow of Rukmin, (353) the abode of grief to Caidya, (354) excellent one, (355) destroyer of wicked kings, (356) one who displeased Rukmin, (357) one who abides by the words of Rukmiṇī, (358) one who pays heed to the words of Balabhadra, (359) one who released Rukmin, (360) Janārdana, (361) the beloved husband of Rukmiṇī, (362) the husband of Satyabhāmā, (363) one who favours his devotees, (364) amenable to devotion, (365) one who gives jewel to Akrūra.

101-110. (366) The slayer of Śatadhanvā, (367) the lover of the daughter of the king of bears, (368) the husband of the daughter of Satrājit, (369) the abductor of Mitravindā, (370) the husband of Satyā, (371) one who won Lakṣmaṇā as a prize, (372) worthy of being worshipped, (373) one who does what is pleasing to Bhadra, (374) the slayer of the demon Naraka, (375) the remover of the girls kept as prisoners of Naraka playfully, (376) victorious, (377) the enemy of Mura, (378) lord of Madana, (379) the remover of the sorrow of the earth, (380) possessing Vainateya (i.e. Garuḍa), (381) one who goes to the heaven, (382) the giver of ear rings unto Aditi, (383) worshipped by Indra, (384) the lover of Ramā, (385) one who is worshipped by Vajrī's (i.e. Indra's) wife, (386) one who removed Pārijāta tree, (387) one who dispelled the false prestige of Indra, (388) father of Pradyumna, (389) father of Sāmba, (390) one who has many sons, (391), lord (392) one who accepted Garga as his preceptor, (393) of truthful gait, (394) support of dharma, (395) one who holds the earth, (396) one who decorates Dvārakā, (397) storehouse of the Vedas, (398) the slayer of Pauṇḍraka, (399) one who cut off the head of Kāśirāja, (400) one who burnt the brahmin who was not a devotee of Viṣṇu, (401) one who is terrible unto Sudakṣiṇā, (402) one who caused Jarāsandha to be torn up, (403) one who performed Yajña for the son of Dharma (i.e. Yudhiṣṭhira), (404) one who cut off the head of Śiśupāla, (405) the destroyer of Dantavaktra, (406) the slayer of Vidūratha, (407) lord of Śrī, (408) bestower of glory, (409) the slayer of Dividida, (410) one who upheld the respectability of Rukmiṇī (411) the remover of the curse of celestial sage, (412) one who keeps up the word of Draupadī, (413) the remover of the fear from Durvāsas, (414) one who arrived immediately after being remembered by Pāñcālī, (415) the messenger of the sons of Kuntī, (416) counsellor of Pārthas, (417) the destroyer of the miseries of the sons of Kuntī.

111-120 (418) The remover of the false prestige of Arjuna, (419) one who granted life to Pārtha, (420) one who supplied garment to Pāñcālī, (421) the protector of the protectors of the world, (422) the charioteer of Arjuna, (423) truthful, (424) one who is achieved through truth, (425) remover of fear, (426) veracious, (427) taking interest in truth, (428) one who is fond of truth, (429) liberal-minded, (430) conquerer of Mahāsena, (431) destroyer of the army of Śiva, (432) one who cut off the arms of the demon Bāṇa, (433) the bestower of the boon of arms unto Bāṇa, (434) one who removed the false prestige of Garuḍa, (435) one who increased the valour and (436) splendour of Garuḍa, (437) one who assumed the form of Rāma, (438) one who caused joy to Satyabhāmā, (439) one who plays about in the ocean, (440) one who shows divine sports in Vraja, (441) one who broke his vow, (442) the protector of Bhīṣma's behest, (443) the remover of the weapons of heroes, (444) time, (445) lord of Kālikā, (446) of great strength, (447) the remover of the head of Varvarīśa, (448) one who bestows the head upon Varvarīśa, (449) the conquerer of Dharmaputra, (450) the destroyer of the arrogance of the valorous Duryodhana, (451) one who indulges in dalliance everyday due to the loving importunity of the cowherd lasses, (452) the lord of Vraja, (453) one having unimpeded amorous enjoyment with Rādhā, (454) blessed, (455) one who resorts to swings always, (456) one who delights always in the Madhuvana, (457) one who is always fond of Vṛndāvana, (458) one who is always associated with Aśoka forest, (459) one who bears the marks of tilaka on the forehead, (460) one who is always fond of Govardhana mountain, (461) one who is always dear to Gokula, (462) one who regularly frequents the Bhāṇḍīra Vaṭa (i.e. a fig tree), (463) one who always stays on the Vaṭa with the flute, (464) one who resides in the village of Nanda, (465) one who is fond of the house of Vṛṣabhānu.

121-127 (466) One who has assumed the form of his beloved, (467) one who always indulges in Rāsa sport, (468) protector of the womenfolk in the cowherd colony, (469) the lover of womenfolk of the colony of cowherds, (470) one who is sympathetic to Devāśrama, (471) one who stays under the Kalpa tree, (472) one residing in Śilānugandha (?) (473) walking on foot, (474) one who has the lustre of the cloud, (475) one who resembles the linseed flower, (476) one who is always merciful unto Lakṣmī (477) one who does what is pleasing to Tripurāri (i.e. Śiva), (478) one whose bow is terrible, (479) invincible, (480) one who causes the destruction of Ṣaḍdhura, (481) one who takes away the life of Nikumbha, (482) one who destroys the city of Vajranābha, (483) one who removes the life of Pauṇḍraka, (484) one who does what is pleasing to Bahulāśva, (485) one who does what is pleasant to the excellent brahmin, (486) the remover of the difficulty of Śiva, (487) destroyer of the demon Vṛka, (488) one who welcomes and greets Bhṛgu, (489) one who bestows Sāttvika quality on Śiva, (490) one who worships Gokarṇa, (491) the cause of the removal of leprosy of Sāmba, (492) Eulogised by the Vedas, (493) knower of the Vedas, (494) one who was born in the family of Yadu, (495) one who destroys the family of Yadu, (496) one who destroys Yadus (497) one who rescued Uddhava.

The Names of Rādhā

128-140. (1) Rādhā, (2) Rādhikā, (3) Bliss, (4) daughter of Vṛṣabhānu, (5) the goddess of Vṛndāvana, (6) meritorious, (7) the captivator of the mind of Kṛṣṇa, (8) bold, (9) clever, (10) loveable, (11) beloved, (12) enchantress of Hari, (13) delicate, (14) sweet, (15) honey, (16) maiden, (17) having the lustre of gold, (18) one who has conquered the moon, (19) one who has conquered the deer, (20) one who has conquered a lion, (21) one who has conquered an elephant, (22) one who has conquered the banana stem, (23) one who has conquered the Cuckoo, (24) born of Govinda's heart, (25) one who has conquered the bimba fruit, (26) one who has conquered the parrot, (27) one who has conquered the lotus, (28) virgin, (29) attracting Śrīkṛṣṇa, (30) Goddess, (31) one who is always in twin-form, (32) one who always sports, (33) beloved, (34) (one who has aesthetic sense, (35) beloved of Kṛṣṇa, (36) one who rejoices, (37) joyous, (38) bedecked by Nanda's son, (39) of celestial garment, (40) having divine necklace, (41) bedecked in pearls and jewels, (42) one fond of arbours, (43) one who resides in bowers, (44) heroine of the hero of the arbour, (45) having a beautiful form, (46) having a beautiful face, (47) having gold shoulderlet, (48) auspicious, (49) sung with the flute of Śrīkṛṣṇa, (50) one who is captivated through the flute, (51) auspicious, (52) gentle, (53) goddess, (54) free from passions, (55) giving joy unto the world, (56) beautiful, (57) beloved, (58) playing with Kṛṣṇa, (59) interested in Kṛṣṇa, (60) going together with Śrīkṛṣṇa, (61) having the Vaṁśīvaṭa as the favourite haunt, (62) having twin and non-twin forms, (63) one who resides in the Bhāṇḍīra forest, (64) white and pure, (65) beloved of Gopīnātha, (66) friend, (67) born of the Vedas, (68) divine, (69) one who gives pleasure to Govinda, (70) one who seeks Kṛṣṇa, (71) goddess, (72) one who gives great bliss, (73) one who is worthy of being served by the dwellers of Vaikuṇṭha, (74) as much conducive to happiness as a crore of Lakṣmīs, (75) one who has the beauty of a crore of Kāmas, (76) one who gives as much enjoyment as a crore of Ratis, (77) one who can be conceived only through devotion, (78) having the form of devotion, (79) the lake of gracefulness, (80) Umā, (81) one who is worthy of being worshipped by

Brahmā, Rudra and others, (82) one who is always endowed with enthusiasm, (83) sporting continuously, (84) having perpetual love, (85) bedecked in perpetual elegancy, (86) having perpetual enjoyment in Vṛndāvana, (87) united with the son of Nanda.

141-150 (88) One associated with the assembly of cowherd lasses, (89) always united with Gopāla (i.e. Kṛṣṇa), (90) one who throws milk product freely, (91) heroic, (92) blissful, (93) the giver of bliss, (94) one with great sports, (95) the superior one,(96) a woman of urban nature, (97) wandering amountains, (98) whirling continuously, (99) full, (100) one endowed with the mark on the forehead with musk, (101) like Lakṣmī, (102) dark-complexioned, (103) deer-eyed, (104) having the form of Siddhi, (105) causing delight and enjoyment, (106) one whose face resembles a crore of moons, (107) white-complexioned, (108) one who has the sweetness of voice of a crore of cuckoos, (109) the abode of good conduct and beauty, (110) one who is fondled by the son of Nanda, (111) one who resides in the Aśoka grove, (112) one who is in contact with the forest called Bhāṇḍīravana, (113) one who has entered the bottom of the Kalpa tree, (114) dark-complexioned (115) of universal nature, (116) beloved of Hari, (117) unapproachable by Brahmā, (118) unapproachable by Śiva, (119) one who has taken her abode in the mountain of Govardhana, (120) one whose abode is on the banks of Yamunā, (121) one who continuously repeats the word Govinda, (122) one who is always esteemed, (123) affectionate, (124) saluted by Śrīkṛṣṇa, (125) eulogised by Kṛṣṇa, (126) wooed by Kṛṣṇa (127) one whose abode is in the heart of Śrīkṛṣṇa, (128) one who is the very fruit of the divine tree, (129)one worthy of being served, (130) one who has the abode of enjoyment in Vṛndāvana, (131) one who is the very nature of a crore of holy centres, (132) truthful, (133) one who bestows the fruit of a crore of holy centres, (134) one who cannot be attained even by a crore of yogic practices, (135) one whose abode is difficult of access by means of a crore of Yajñas, (136) of mental ability, (137) the digit of the moon, (138) one who is as elegant and splendid as a crore of Śrī, (139) sinless, (140) one who has the happiness of a crore of liberated souls, (141) gentle, (142) one who has the elegance of a crore of Lakṣmīs, (143) like the celestial damsel Tilottamā, (144) one who is present in all the three units of time, (145) one who knows the three units of time, (146) goddess, (147) one who knows the three vedas, (148) one who knows the three worlds, (149) one who stays at the end of the fourth state.

151-160. (150) One worthy of being propitiated by Durgā, (151) one worthy of being propitiated by Rāma, (152) one worthy of being propitiated by the universe, (153) one of the nature of cit (consciousness), (154) one worthy of being propitiated by the gods, (155) one worthy of being propitiated by the Supreme, (156) one worthy of being propitiated by Brahmā, (157) one of the nature of the Supreme, (158) one worthy of being worshipped by Śiva, (159) one who can be achieved through love, (160) one worthy of being propitiated by devotees, (161) one of the nature of rasa, (162) one who is the vital breath of Kṛṣṇa, (163) the shining one, (164) one who is dallying in love with Kṛṣṇa, (165) one worthy of being propitiated by Kṛṣṇa, (166) one who can be achieved through devotion, (167) one who is served by groups of devotees, (168) one who is the support of the universe, (169) the support of mercy, (170) the support of beings, (171) the highest heroine, (172) one made of pure love, (173) bashfulness, (174) one who is eternally perfect, (175) crest-jewel, (176) of divine form, (177) of divine pleasure, (178) of divine dress, (179) endowed with joy, (180) one who is the essence of the bevy of celestial damsels, (181) one who has perpetual freshness of youth, (182) enveloped by the greatest Brahman, (183) one who is worthy of being meditated upon, (184) of great form, (185) extremely shining, (186) one who has the brilliance of a crore of suns, (187) one whose complexion is superior to that of a crore of lunar discs, (188) tender, (189) the primordial speech of immortal nature (190) the beginning of the Vedas, (191) unattainble by the Vedas, (192) one who is attached to Kṛṣṇa, (193) a devotee of Kṛṣṇa, (194) one who is served by Candrāvalī, (195) one who is full of sixteen Kalās, (196) one who shares half the body of Kṛṣṇa, (197) one whose intellect is directed to Kṛṣṇa. (198) one whose essence is Kṛṣṇa, (199) one who supports about in Kṛṣṇa's form, (200) the beloved of Kṛṣṇa, (201) one whose sole wealth is Kṛṣṇa, (202) one who fascinates Kṛṣṇa, (203) one who has fixed her vision on Kṛṣṇa, (204) having same spiritual lineage as Kṛṣṇa,

(205) Goddess unto Kṛṣṇa, (206) Uplifter of the family, (207) one who remains in all beings, (208) one who has ātman as protector, (209) one who is bowed to by the worlds, (210) one who gives Kṛṣṇa, (211) nurse of love, (212) having golden body, (213) one who is charming, (214) the nurse of the mountain, (215) the giver of fame, (216) great goddess, (217) one who causes auspiciousness.

161-170. (218) The mother of glorious lord Śeṣa, (219) the mother of series of incarnations, (220) one marked by lily, (221) one marked by lotus, (222) one marked by pleasure, (223) the second lady, (224) one marked by the chariot, (225) one marked by the elephants, (226) stationed in a region marked by ear-rings, (227) marked by umbrella, (228) marked by lightning, (229) marked by flower-garlands, (230) marked by the staff, (231) marked by the crown, (232) having the full moon, (233) marked by the parrot, (234) one who cooks Kṛṣṇa's rice and (235) other items of diet, (236) one who enlightens Kṛṣṇa, (237) one who partakes the leavings of the food of Kṛṣṇa, (238) one who stays in the middle of the filaments of the lotus, (239) one who knows the lore of music, (240) one who brings about the end of the Kalpa by the knitting of her eye-brows, (241) one who has not reached the Pralaya, (242) unswerving, (243) storehouse of all, (244) one who is served by the treasures of Padma, Śaṅkha etc., (245) one who has the powers of aṇimā (minuteness) etc., (246) one who fascinates the groups of gods, (247) one who bestows bliss in all, (248) all-in-all, (249) one whose features are those of golden creepers, (250) one who has fixed a rendezvous with Kṛṣṇa with a love tryst, (251) one having garlands, (252) adept in dance, (253) one who has a name near the cowherdesses and rivers (?) (254) one who appears splendid in dais of the cowherds, (255) one who affords pleasure to Śrīkṛṣṇa, (256) terrified, (257) one who has horripilation in every limb, (258) one who is engaged in embracing Śrīkṛṣṇa, (259) one who is unable to bear separation from Govinda, (260) one who is endowed with endless qualities, (261) one who is very fond of glorifying Kṛṣṇa, (262) one whose form is made of three bījas, (263) one who desires the blessing of Kṛṣṇa, (264) one worthy of being served by Vimalā and others, (265) one who is worshipped by Lalitā and others, (266) chaste lady, (267) one who is stationed in the clusters of lotuses, (268) delighted, (269) one who is served by Tripurā, (270) one who is worshipped by Vṛndāvatī, (271) faith, (272) difficult to be comprehended, (273) beloved of the devotee, (274) very difficult to be achieved, (275) the nature of whom is dense bliss, (276) cause of welfare, (277) the bestower of enjoyment, (278) one who goes deep into the essence, (279) the goddess of speech, (280) enlightenment, (281) one who moves about in Vṛndāvana, (282) one who is the bliss of Brahman, (283) one having the bliss of consciousness, (284) one who is the bliss of meditation, (285) one who is ardhamātrā, (286) Gandharva, (287) one who knows amorous sport well, (288) one who is in union with the vital breath of Govinda, (289) one who is the ornament unto the limbs of Kṛṣṇa, (290) one who has jewel ornaments, (291) bedecked in gold, (292) one who is like the pearl-set golden tube set up in the heart of Śrīkṛṣṇa, (293) one who is endowed with bangles set in good jewels, (294) one who is stationed in the glorious blue mountain, (295) one who is richly endowed with gold anklets, (296) one who is bedecked in girdle etc. fitted with tinkling bells, (297) one who is fully enthusiastic in the Rāsa sport, (298) having thighs like plantain stems, (299) slender in the middle, (300) of the highest features, (301) of great bliss, (302) one who plays about in the highest heaven, (303) one who has bedecked her braid of hair with flowers of diverse colours, (304) one who is of great beauty with saffron mark, (305) a girl yet in the age of childhood, (306) crest-jewel of the bevy of young maidens, (307) one who has tasted the nectar from the lips of Kṛṣṇa, (308) one whose diversion is love with Śyāma (i.e. Kṛṣṇa), (309) one, (310) one who is bedecked with gold-coloured campaka flowers, (311) one who is bedecked with saffron, lac juice and musk, (312) the unvanquished, (313) one who is endowed with gold necklaces, (314) one who possesses flower garlands, (315) one who has good relish, (316) one who is sweeter than the sweetest things, (317) goddess Lakṣmī, (318) one who has lotus in her hand, (319) well-known, (320) one whose knit eye-brow is her unbreakable bow in which she fits in the arrows of side glances,

(321) one who is the head of all the gods, (322) one who sports about in the permanent abode.

171-200. (323) One who is in the water of mercy, (324) who is always intoxicated, (325) ever rising, (326) one who knows eight languages, (327) one who is endowed with the eight characteristics of a heroine, (328) one who is conversant with good policy, (329) one who is conversant with the Vedas, (330) omniscient, (331) one who removes misery, (332) one who is the goddess of Rajas, (333) one whose face resembles the autumnal moon, (334) one who shines like the Ketakī flower, (335) one who is stationed in union, (336) one whose hands excel the gold-flower, (337) one who is endowed with five śaktis, (338) beneficial, (339) one whose breasts are like pots, (340) having men as attendants, (341) one whose demerits have dwindled down, (342) famous, (343) Mother of Vairājasūya ? (344) Goddess Śrī, (345) the enchantress of the worlds, (346) greatly resplendent, (347) great Māyā, (348) one whose grace is great, (349) one whose memory is great, (350) one whose fascination is great, (351) one whose learning is great, (352) one whose fame is great, (353) one whose pleasure is great, (354) one whose courage is great, (355) one whose virility is great, (356) one whose prowess is great, (357) of great splendour, (358) one who is excellently fair, (359) one whose wealth is great, (360) one who is sportful in enjoying great pleasures, (361) one who bestows devotion when the time comes, (362) one devoid of grief, (363) one who bestows sentiment of affection upon a child, (364) one who bestows love towards friends, (365) very transparent, (366) one who showers the sentiment of mādhurya, (367) one who bestows Bhāva and devotion, (368) one who bestows pure love and devotion, (369) one who is the most beautiful among cowherd lasses, (370) one who finds rest in sports, (371) the supreme goddess, (372) one who has perpetual rest, (373) one who takes rest in Ātman, (374) one who finds rest in Kṛṣṇa, (375) one who is born in the family of Viṣṇu, (376) eulogised in the family or Viṣṇu, (377) the sole agent, (378) one who always protects the family of Viṣṇu, (379) one stationed in the park, (380) one who resides in the forest, (381) one who bathes in the water of Yamunā, the daughter of Sūrya, (382) one who rests in pleasure, (383) one who stays perpetually in the mystic diagram, (384) one who resides in Goloka, (385) bestower of prosperity, (386) one who resides in her own experience, (387) manifest, (388) one who resides in all the worlds, (389) immortal, (390) wonderful, (391) one who is worshipped by the glorious Nārāyaṇa, (392) immutable, (393) one who keeps the highest position, (394) born of a greatman, (395) achievable through liberal-mindedness, (396) one who transcends the gross and the subtle, (397) one who is soft like Śirīṣa flower, (398) one who has the lustre of golden mirror, (399) one whose eyes have conquered blue lotuses, (400) one having excellent good jewel, (401) one whose abode is her lover's bedstead, (402) one who remains in the centre of the mass of splendour, (403) one who hides in the limbs of Kṛṣṇa, (404) Non-different (405) heroine under the cover of Līlā (sport), (406) one who shines in the ocean of nectar, (407) one who causes the flower of nectar, (408) one whose thought is directed to Kṛṣṇa, (409) one whose mind is in Rāsa sport, (410) one whose mind is in love, (411) beloved of Hari, (412) one who has incomprehensible good qualities, (413) sporting with Kṛṣṇa, (414) one who removes impurities, (415) one who is as it were the moon originating from the ocean of Rāsa sports, (416) one who adorns the assembly of Rāsa sports, (417) one who regularly observes the rite of obeisance, (418) Siṁharīcchā (?) (419) of good form, (420) crest-jewel of cowherd lasses, (421) the foremost among the cowherd lasses, (422) excessively free from rajas, (423) extremely loved by cowherds, (424) daughter of cowherds. (425) woman of cowherds, (426) excellent cowherdess, (427) one whose abode is that of cowherds, (428) having good ribbons, (429) mother, (430) cowherdess, (431) enchantress of cowherds, (432) ornament unto the cowherds, (433) ornament unto Kṛṣṇa, (434) one who is as it were, moonlight in Vṛndāvana.

201-210. (435). Engaged in the sounds of lute etc. (436) one who enhances the festivities of Rāsa sports, (437) one who is conversant with the activities of Kṛṣṇa, (438) enchantress of even a crore of Kandarpas, (439) one who regularly sings of the good qualities of Śrīkṛṣṇa, (440) enchantress of the beautiful women of gods, (441) one who appears as the moon unto Kṛṣṇa, (442) sister of Kṛṣṇadeva, (443) one who desires for Kṛṣṇa, (444) one by whom Kṛṣṇa's love and blessing have been desired, (445) welfare, (446) sweet in speech, (447) Bhruvomāyā, (448) great welfare, (449) Prakṛti, (450) greatest bliss, (451) one who has the abode at the root of nīpa tree, (452) one of benign vision, (453) one whose lips are like a bimba fruit, (454) one whose buttocks resemble like those of Rambhā, (455) a repository of Smara's sports, (456) one who has embellished her cheeks by means of earring, (457) one who is graceful like that of the golden mountain, (458) one who is foremost in love, (459) slow in gait due to intoxication, (460) one who thinks about Kṛṣṇa, (461) one who thinks of love, (462) one who thinks about sexual enjoyment, (463) giver of Kṛṣṇa, (464) one who thinks of Rāsa sports, (465) one who thinks of emotion, (466) of pure thought, (467) one of great relish, (468) one whose vision is Kṛṣṇa, (469) one who doubts about Kṛṣṇa, (470) having two things black (i.e. hair and eyes),(471) one who censures by means of vision, (472) one who censures by means of eyelashes, (473) mother of Kandarpa, (474) the chief, (475) one who gives salvation unto Vaikuṇṭha, (476) one whose passion is for the mood of Rāsa, (477) one who is embraced by the lover, (478) most loveable, (479) first heroine, (480) pure, (481) one whose body is nectarine, (482) a glorious lady, (483) flower bunch of rāsa, (484) of good influence, (485) of good and splendid conduct, (486) celestial river, (487) river of that name, (488) goddess mother, (489) Gomatī, (490) one who is worthy of being worshipped by Candrabhāgā, (491) the mother of Sarayū and Tāmraparṇi, (492) one whose conduct is devoid of stigma, (493) devoid of guṇa, (494) the unsullied.

O Nārada, these one thousand names (497 names of Kṛṣṇa and 494 names of Rādhā make the number 991) of the couple must be carefully read. They are conducive to the delight of Vṛndāvana.

211-212. This hymn is destructive of great sins. It makes impotency recede. It subdues poverty, dispels ailments and fulfils desires. It removes sins and enemies. It bestows devotion upon Rādhā and Mādhava.

213. Obeisance to that Lord Kṛṣṇa of unimpeded intellect, obeisance to one who perpetually sports about in the ocean of nectar with the association of Rādhā

214. Goddess Rādhā is the maker of the universe. She is interested in the protection of the universe. She causes dissolution of the world. She is the goddess of all. She is the mother of all.

215. O leading sage, her thousand names have been mentioned by me. They bestow worldly pleasure and salvation. What else do you wish to hear ?

CHAPTER EIGHTYTHREE

Pañca Prakṛti Mantra Nirūpaṇam
(The *mantra* called *Pañcaprakṛti*)

Śrī Śaunaka said :

1-3. O highly blessed Sūta, well done. The great procedure of the Tantric cult as mentioned by Sanatkumāra and which rescues the world, has been mentioned by you to us. O bestower of honour, what has been mentioned here to us by you of great mercy is inaccessible in other sacred cults and Purāṇas. What else did the holy sage Nārada, engaged in rescuing the worlds, ask Sanatkumāra the foremost among scholars ? O good Sir, (please tell us.)

Sūta said :

4. O brahmin, after listening to the thousand names of the twin deities, Nārada bowed down to Sanatkumāra, the most excellent among wise men, and said.

Nārada said :

5. O brahmin, the procedures laid down in the Tantra texts have been mentioned to me. The great efficacy of Kṛṣṇa's mantra has been recounted there.

6-8. Goddess Rādhā has been mentioned therein to be the foremost and the first. O omniscient one, please tell us the story of her partial incarnations along with the mantras as mentioned in the Tantras, as I have taken refuge unto you. O leading sage, the Tantras of Śakti as mentioned by Śiva are many. Kindly extract their essence entirely and tell them to us. On hearing these words of the noble-souled Nārada, Sanatkumāra brought in mind the lotus feet of Rādhā and said :

Sanatkumāra said :

9-11. O Nārada listen, I shall tell you how the partia incarnations of Rādhā of whom they are the Śaktis, originated. It is wonderful. I shall mention it along with the mantras to be practised. The deity whom I called Rādhā was born of the half of the body of Kṛṣṇa. She is permanently residing in Goloka and is ever accompanied by Kṛṣṇa. She is stationed in the middle of the mass of splendour and is of the nature of the visible and invisible worlds.

12. O leading sage, once while Kṛṣṇa was staying near her, Nārāyaṇa himself was born of Kṛṣṇa's left side.

13-15. Mahālakṣmī was born of the left side of Rādhā. Then Kṛṣṇa handed Mahālakṣmī over to Nārāyaṇa and established him in Vaikuṇṭha entrusting him with the task of perpetual sustenance.

Thereafter, O sage, from the pores of the hairs of the lord of Goloka were born innumerable cowherds of the same splendour and age. All of them became the favourite attendants of the lord, as if they were his very vital breath.

16. From the process of the hairs in the body of Rādhā were born the cowherd lasses. In every respect they were similar to Rādhā. They were the sweet-speeched attendants of Rādhā.

17. In the meantime, O brahmin, Durgā, the eternal Māyā of Viṣṇu suddenly manifested herself from the body of Kṛṣṇa.

18. She was in the form of the seed of all goddesses, the Mūla Prakṛti (original sources), Īśvarī perfect in every detail, refulgent in form and features and consisting of three guṇas.

19. She was endowed with a thousand arms. She had different kinds of weapons. She had three eyes. She was as though the seed of the world as the tree.

20-21. The lord of Rādhā offered her a jewelset throne. In the meantime the four-faced deity was born there along with his wife. He was the most excellent among the wise. The glorious person was uttering Omkāra and was holding a water pot. He was a sage and was born of the navel of Hari.

22. Accompanied by his wife Sāvitrī he eulogised the lord of all, O sage, at the behest of the lord, he sat on a beautiful seat.

23. Then, O blessed cne, Kṛṣṇa split himself into two. The left half was Mahādeva and the right half was the lord of the cowherd lasses.

24. The five-faced, three-eyed, and the one born of the left half who was eminent among the sages, eulogised Kṛṣṇa. On being commanded he sat in front of Hari.

25. Then Kṛṣṇa said to the four-faced lord. O lord, carry on the function of creation ever remaining in Satyaloka. Go, remember me always.

26. Thus urged by Hari, he bowed down to the lord of the universe and went away accompanied by his wife. It is he who really carried on creation.

27. O excellent sage, he is our father and we, his mental creations, have obtained this body lasting for a Kalpa. Thereafter, highly intelligent one, Kṛṣṇa spoke to the five-faced lord.

28. O lord of the universe, take Durgā unto you. As long as the creation goes on, perform penance in Śivaloka. At the end of it annihilate the entire worlds.

29-30. After bowing to Kṛṣṇa he went to Śivaloka. Thereafter, on another occasion, O brahmin, Sarasvatī was born of the mouth of Kṛṣṇa, the highest lord. She held a lute and a book. The lord commanded her, "O honourable lady, repair to Vaikuṇṭha.

31. You stay near Lakṣmī. You can have the benefit of four arms." She bowed down to Kṛṣṇa and went over to Nārāyaṇa.

32-33a. Thus, Rādhā turned herself into five forms as the cause of creation. O leading brahmin, listen. I shall mention the mantras, the mode of meditation and the worship of the one having perfect nature. He is the bestower of siddhis unto the worlds.

33b-35. Kriyā (ra) pratiṣṭhā (a), bindyāḍhyā adorned with bindu (.) (the combination gives the bīja as rāṁ) then the text drops some letters) then again jñānāmṛtā (ai) and kṣudhā (ya) which ends with svāhā.[1] Its sage is Sutapas, the metre is Gāyatrī, Rādhā is the deity, om is the bīja and svāhā is the Śakti. The aṅga rites are to be performed with the six syllables of the mantras adding bindu to them.

36-39. Thereafter, he shall meditate upon Rādhā, the wife of Kṛṣṇa in his heart as follows : She has the complexion and the lustre of the white jasmine flower; she is as refulgent as a crore of moons; her face resembles the autumnal full moon. Her eyes are like the blue lotuses. Her buttocks and hips are excellent. She is charming with her lips like the ripe, bimba fruit. Her teeth shine like pearls and Kunda flowers. She is clad in a Silken garment sanctified in the fire. She appears splendid in the jewel-set shoulderlets, bangles and ear-rings. She is served by her beloved friends, the cowherd lasses with white chowries. She is stationed in the centre of the circle of Rāsa. She is seated on a jewelled throne.

40-43. After meditation, a handful of flowers is offered and the deity is worshipped along with the requisite service. He shall repeat the mantra six hundred thousand times. To the extent of one tenth of it he shall perform homa with gingelly seeds soaked in ghee.

He shall worship āvaraṇa deities in the altar made of mātṛkās. He shall worship aṅgas in six corners and outside of them in the eight petals he shall worship these viz Mālāvatī, Mādhavī, Ratnamālā, Suśīlā, Śaśilā, Pārijātā, Padmāvatī and Sundarī. They are to be worshipped in the due order from the east. Then further outside he should worship Indra along with their weapons in the interstices. After the worship the Viniyoga rite is performed.

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[1] In *Nārada Pāñcarātra* chap. V/IX we find the *mantra* of *Rādhā*. Her own *bīja* (*rām*) then *krīm* followed by *klīm*, then *Rādhāyai Svāhā*. In our text we find the *mantra* to contain six syllables: *Rām Rādhāyai Svāhā*.

44-45. May Rādhā, the beloved of Kṛṣṇa, the goddess of Rāsa-sports, the mistress of the cowherd lasses, the one without guṇas (attributes), the beloved of Kṛṣṇa, the primordial prakṛti, the goddess of all, worshipped by all and the mother of Vairāja (vṛndāvana), protect and save me from all, from the east onward.

46-47. O goddess, you are the mother of worlds. You are the eternal Māyā of Viṣṇu and the primordial deity, the Māyā of Kṛṣṇa, O auspicious lady, you who are more than the vital breath unto Kṛṣṇa; O, Rādhā, a bestower of devotion unto Kṛṣṇa, obeisance unto you, the bestower of auspiciousness.

After praying the goddess of all and eulogising duly he shall ritualistically dismiss her in the heart.

48. He who worships Rādhā, the foremost of all, enjoys all pleasures here and in the end attains Goloka.

49. O Nārada, henceforth, I shall mention the procedure of worship of Mahālakṣmī to you. By propitiating her, one shall have worldly pleasures and salvation.

50. Śrīm, hrīm, klīm, Kamalavāsinī in the dative and ending with svāhā is the greatest mantra[1] like the wish-yielding kalpa tree.

51. The sage is Nārāyaṇa and the metre is Jagatī. The deity is Mahālakṣmī. The six aṅgas are conceived by means of pairs of syllables.

52-54. Meditation : The goddess has the lustre and colour of the white Campaka flower. She is bedecked in jewelled ornaments, her face is slightly smiling and pleasant; she is impatient to bless the devotees; she wears the jewelled necklace; she is refulgent as a crore of moons.

After meditating thus, the devotee shall perform japa one million two hundred times. To the extent of one tenth of it he shall perform homa with the twigs of Śrī (bilva) tree. He should worship her along with the aṅgas and āvaraṇas in the altar with nine Śaktis.

55. The nine śaktis are as follows: vibhūti, unnati, kānti, sṛṣṭi, kīrti, sannati, puṣṭi, ṛddhi, and siddhi; these are the nine śaktis.

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[1] The *mantra* of *Mahālakṣmī* is : *Śrīṁ hrīṁ Kamalavāsinyai svāhā.*

56-58. After invoking them by means of the mūlamantra and after conceiving the form therein the aspirant shall perform the worship of six aṅgas in the six corners. On the right hand side, he shall worship the elephant-faced god. To the left, he shall worship kāma. He shall then worship in the eight petals in sequence viz Umā, Śrī, Bhāratī, Durgā, Dhāraṇī, Vedamātā. They shall be worshipped in the quarters and in the interstices. The daughters of Jahnu and the sun (i.e. Gaṅgā and Yamunā) should be worshipped as attempting to wash her feet.

59. The treasures Śaṅkha and Padma are to be worshipped as holding the chowries at the sides. Thereafter, he shall worship Varuṇa in the west holding up the umbrella.

60. After worshipping the signs of Zodiac all round and the nine planets in their respective places he shall worship the four-tusked Airāvata and others in the quarters and the interstices.

61. Outside of it, he shall worship the guardians of the worlds and still outside of it, their weapons.

For the purpose of longevity, a man shall perform homa with dūrvā soaked in ghee.

62. The person who performs a thousand and eight homas with guḍūcī soaked in ghee and continues this for seven days lives for a hundred years.

63-66. One shall attain long life by performing homa with gingelly seeds smeared with ghee.

For the purpose of regaining health of the body, the devotee shall begin to repeat mantras on a Sunday and continue it for ten days. He shall perform homas with twigs of arka plant soaked in ghee. If one perpetually performs homa for a thousand and eight times with Śāli rice, ere long, great fortune will certainly come about. The devotee shall perform a hundred and eight homas with Uṣā (?), ajāji (comimum seed) and coconut kernel mixed with ghee. Everyday his diet is to be restricted to milk pudding. Within a maṇḍala (forty days) the man becomes a person like Kuvera.

67-68. By performing homa with ghee mixed with jaggery, one shall become rich in rice. The devotee shall perform a thousand and eight homas with japā (China rose) flowers mixed with the juice of betel leaves. He shall apply the resultant bhasma on his forehead. The excellent brahmin thus becomes competent to fascinate persons of all castes.

69-70a O leading sage, the excellent Sādhaka who worships Lakṣmī thus, attains vast wealth. Mahālakṣmī becomes pleased with him. There is no doubt about this that at the end of his life he reaches the abode of Viṣṇu.

70b-72. O excellent brahmin, the deity called Durgā after going to Śivaloka, secured the permission of Śiva, and created the divine world which is famous as Devīloka. It is different from other worlds. Stationed there, the mother of the universe performed austerities and observances. She pursues her different activities in the three units of time.

73-74a. Māyā (hrīm), atri (da) is associated with indhikā (u) and then adorned with bindu (.) (i.e. dum), then again sargiṇī (ra) is associated with it (i.e. dur) and pratiṣṭhā (ā) is joined with smṛti (ga), then it is joined with Kṣudhā (ya) and jñānāmṛtā (ai). The mantra begins with tāra (om) and ends with svāhā.[1]

74b-76a. The sage of it is Vāmadeva, its metre is Gāyatrī, the deity is the primordial cause of the world. She is the dispeller of all misfortunes. With the three syllables beginning with om etc. separately the nyāsa rite in hṛdaya etc. is to be performed and with the three the varma is done and netra with the two and astra to be performed with all the syllables.

76b-78. The devotee should meditate on the goddess Durgā as follows: She is as refulgent as a big emarald. She is decorated with thousand arms. She holds various kinds of weapons; she has three eyes. The moon forms her coronet. She has bangles, shoulderlets, and necklaces. She is bedecked in tinkling anklets. She wears a crown and earrings.

79. The devotee shall repeat it eight hundred thousand times and perform homa with gingelly seeds along with sweet things or with milk pudding thousand times. In the lotus, on the altar with nine petals he should worship the śaktis.

80. The nine śaktis of the altar are prabhā, māyā, gayā, sūkṣmā, viśuddhā, nandinī, suprabhā, vijayā, and sarvasiddhidā.

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1. It gives the *mantra* of Durgā thus: Om *hrīṁ duṁ Durgāyai svāhā*.

81a. They should be worshipped with vowels excluding short ones (a, i, u) and four neuter syllables (ṛ,ṝ.lṛ.lṝ).

81b-84. O sage, the mantra of siṁha is om vajranakhadaṁṣṭrāyudhāya, then after the word mahā add siṁhāya, varma (hum) astra (phaṭ) and hṛt (namaḥ).

He should offer the seat with this mantra and conceive the form of the deity with the mūlamantra. After worshipping the aṅgas and the āvaraṇas he should worship śaktis in the petals. They are jayā, vijayā, kīrti, prīti, prabhā, śraddhā, medhā, śruti. They are to be worshipped with their initial syllables. He shall worship the eight weapons at the tips of petals.

85-86. The weapons are conch, discus, iron club, sword, noose, goad, arrows and bow. Then outside of it, he should worship the guardians of the worlds. Thereafter, he shall worship their weapons. When the mantra is realized thus through japa, the repeater of the mantra who knows the procedure, shall make practical application of the same in accordance with his desires.

87-90. The devotee shall, in accordance with the injunctions, instal nine splendid pots. Within them jewels, golds etc. shall be put. The devotee shall worship the goddess in the pot placed in the middle. He shall worship jayā and others in other pots. After worshipping them with sandal pastes and flowers he shall sprinkle the king with the water. The king then conquers his enemies. He excels others and attains the glory of victory. He becomes free from ailments. He will not be affected by any disease and he attains longevity. A barren lady bathed therewith in accordance with injunction attains an excellent son. The ghee charged with this mantra dispels evil and adverse planets of minor nature. Especially, the bhasma etc. charged with this mantra are very efficacious in regard to a pregnant woman.

91-92. When the yawning breath of Kṛṣṇa entered the mouth of Rādhā, the goddess holding the lute and the book was born. O leading brahmin, listen to its procedure that renders help unto the world.

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1. These verses give the *mantra* of Mahāsiṁha thus : *Oṁ Vajranakhadaṁṣṭrāyudhāya* Mahāsiṁhāya *huṁ phaṭ namaḥ.*

93. Worshipping of Sarasvatī.

Om, aim, hrīm, śrīm, klīm, hrīm, Sarasvatyai svāhā. This mantra consists of twelve syllables.

94. The sage of the mantra is Nārāyaṇa, the metre is Virāṭ, Mahāsarasvatī is the deity.

95-96a. After performing six aṅgas with aim, the aspiring sādhaka shall fix the syllables. He shall fix oṅkāra in the cerebral orifice. He shall fix hrīm in between the eyebrows. He shall fix syllables beginning with śrī in the mouth, nostrils, ears and rectum.

96b-97. Thereafter, he shall meditate on the goddess of speech as holding the lute and the book. She is as white in complexion as camphor and the kunda flower. Her face is so beaming as the full moon. She is riding on the swan. She is splendid on account of the divine ornament of the moon on her forehead.

98. The excellent sādhaka shall repeat the mantra one million two hundred thousand times with white lotuses, nāga flowers or campaka flowers.

99. He shall worship in the aforesaid altar of mātṛkās in accordance with the injunction to be laid down later on. He shall make the seat with letters in the form of a lotus and conceive the form of the deity with the mūlamantra.

100. To the right side of the deity the splendid Sanskrit must be worshipped. The Prākṛta mode of words, the bestower of all siddhis must be worshipped to the left side.

101-104. At first he shall worship aṅgas in the six corners, then worship prajñā and others outside. They are prajñā, medhā, śruti, śakti, smṛti, vāgīśvarī, mati and svasti. Thereafter, Brahmā and others, and the guardians of the worlds are to be worshipped along with their weapons further outside.

By worshipping the goddess of speech thus, one becomes the lover of speech. He should be a devout celibate, be pure with clean teeth and nail etc. He should always think of all women as goddesses. Within twelve months, the intelligent devotee will certainly attain poetic talent.

105. O sage, after drinking water charged with the mantra he should repeat it a thousand times every day, thus the

repeater of the mantra becomes a great poet within a year undoubtedly.

106. The devotee shall stand in chest-deep water meditating on the goddess stationed in the disc of the sun. Everyday he shall repeat the mantra three thousand times.

107-109a. He shall attain siddhi within forty days and unequalled fluency of speech. He shall perform homas with the flowers of palāśa or bilva sprinkled with some sweet substance or from twigs of those plants. He shall then attain glory and renown of vākpati (Jupiter). If one performs homas with the flowers of rājavṛkṣa (aloewood, soaked in sugar juice, or its twigs) he shall obtain unequalled poetic talent.

109b. Worship of Sāvitrī

O leading brahmin, henceforth, I shall recount Sāvitrī, the beloved of Brahmā.

110-112. It is by propitiating her that Brahmā created the worlds consisting of the mobile and immobile beings. Srīm, hrīm, klīm in the beginning and Sāvitrī is used in the dative case. The mantra ends with svāhā.[1] Sāvitrī mantra consists of eight syllables. Its sage is Brahmā. Gāyatrī is its metre. Sāvitrī, the mother of all gods, is the deity. The aṅgas are to be conceived by the following mantra : Obeisance unto Brahmā, obeisance unto Viṣṇu, obeisance unto Rudra, obeisance unto Īśvara, obeisance unto Sadāśiva, obeisance unto the Ātman of all.

113-115. The deity should be meditated upon as follows: She has the lustre and colour of molten gold and she shines in divine glory of sacred knowledge, her form is similar to a thousand suns at the midday in summer, her face is bright with a little smile, she is bedecked in jewelled ornaments, she is clad in silken garments sanctified in fire. She is eager to show mercy to her devotees. She is the bestower of happiness, the giver of release and the giver of riches to everyone and she is auspicious. She is of the nature of the seed of the Vedas. One shall meditate upon this chaste deity as the mother of the Vedas.

These verses give the *mantra* of *Sāvitrī* thus: *Srīṁ hrīṁ klīṁ Sāvitryai Svāhā.*

116-117. After thus meditating in the mystic diagram with three corners and shining pericarp, the scholar shall worship the goddess in the altar of the sun along with the nine śaktis viz Dīptā etc. He shall worship the deity in the image conceived by the mūla mantra.

118. In the three corners Brāhmī and other Śaktis are to be worshipped in the three corners and outside of it Ādityas are to be worshipped along with Uṣā in due sequence.

119-122. Thereafter, he shall duly worship the six aṅgas in the filaments.

Then, he shall worship prahlādinī, prabhā, nityā, viśvambharā, vilāsinī, prabhāvatī, jayā and śāntā.

Thereafter, he shall worship kānti, Durgā, Sarasvatī and vidyārūpā. He shall then worship the deities Viśālā, Īśā, Vyāpinī and Vimalā. He shall worship Tamopahāriṇī (one who dispels darkness), sūkṣmā (subtle), viśvayoni (source of the universe jayāvahā (one who causes victory), padmālayā (one whose abode is the lotus), parā (the transcendent one), śobhā (one of lustre) and Brahmarūpā (one who is of the form of Brahman. He should worship Brāhmī etc. with red complexion and having the above-mentioned features at the outside of it.

123. Then, he shall worship planets and Indra and others outside of it along with their weapons. Thus, the devotee shall worship the goddess with her ten āvaraṇa deities.

124. He shall repeat mantra eight hundred thousand times and perform homas eight thousand times with gingelly seeds. He will liberate himself from all sins and attain longevity.

125. He shall perform ten thousand homas with red lotuses soaked in trimadhu. There is no doubt that Mahālakṣmī will favour him within six months.

126-127a. In order to attain divine splendour the devotee shall perform homas with the flowers of palāśa or udumbara. Of what avail is much talk ? This vidyā duly practised and achieved shall be, O sage, a veritable wish-yielding cow unto the aspirant.

127b-138. Sāvitrī Pañjara.

Henceforth, I shall mention a very mysterious and wonderful secret to you. It is named Sāvitrī Pañjara. It accords all-round protection unto men. The deity is to be meditated as follows : The firmament constitutes her tresses of hair to which the shining gold crown is attached; the clouds form her eyebrows; Brahmā, Viṣṇu and Śiva form her faces, Jupiter and Venus are the tips of her ears; the moon, the fire and the sun are her eyes. She has the nostrils, the subtle Iḍā and Piṅgalā constitute the nostrils for the wind to pass; the two sandhyās (morning and evening twilights) constitute her closed lips; the elegant speech is her palate; the sun at the dusk is her jewelled neck; she is possessed of the wind as her arms; parjanya is her heart with which she is endowed. What are called Vasus constitute her sphere; the circular firmament is her belly; the planetary sphere is her navel; Prajāpati constitutes her front loins; Indrāṇī is her hips. Malaya and Meru constitute her thighs from which excellent river flows; Jahnu and Kuśikā are her knees; the Viśvedevas constitute her names; the earth, the serpents and the trees constitute her feet, toe, nails and hair. The planets, the signs of the zodiac, the constellations, the yoga etc are her bodily limbs; the tithis, months, seasons and fortnights indicate but a moment in regard to her. She is enveloped in a covering called sandhyā-(dusk) the diversity of which is caused by Māyā. She is like the blazing fire of great dissolution. She has the brilliance of a crore of lightning. She is like a crore of suns, and she is cool as a crore of moons. She is stationed in the middle of the mass of nectar. She is of the nature of dense bliss and nectar. She transcends speech; unapproachable through mind, she is the bestower of boons; the mother of the Vedas, she is one with the mobile and immobile worlds and is eternal. She is in union with the immutable Brahman.

After meditating thus, the devotee shall perform nyāsa rite of Sāvitrī Pañjara.

139-140. The sage of the Pañjara is So'ham, the metre is vikṛti. The great Haṁsa is the deity and the great Brahman etc. are the deities, its utility and application is for the attainment of virtue, wealth, desire and salvation. He shall perform nyāsa rite of the six aṅgas by means of the mantras with the mantras for the six aṅgas.

141. The intelligent devotee shall perform the pervasive nyāsa by means of the mūla mantra thrice. He shall meditate on the deity as mentioned before with forms and attributes.

142. May the deity with three feet who is born of Hari, having her face towards the east named Brahmāstra and possessing twentyfour tattvas (principles) protect my eastern quarter.

143. May the fourfooted deity Brahmāṇī, having the staff of Brahmā, having the face towards the south, and possessing twentysix tattvas protect my southern quarter.

144. May the deity marked by Brahmā's head having the face towards the west, the one with five feet and with the form of fifty tattvas protect my western quarter.

145. May the six-footed deity possessing Brahman, as the fourth, gentle, in face of the nature of Atharvāṅgirasa and of the nature of sixty tattvas and kalās protect my northern quarter.

146. May the ninefooted deity, constituted of fifty letters and hundred syllables, Vyoma stationed in the Vedānta protect my upper region.

147. May Brahmasandhyā resembling the lightening, having four arms, seated on the deer, holding bow and arrows, leather-shield and sword protect my south-eastern direction.

148. May virgin Brāhmī, Gāyatrī of red limbs having swan as the vehicle and holding water pot, rosary and the sacrificial ladles, sruk and sruva protect my south-western direction.

149. May the white-complexioned youthful Sāvitrī, having bull for her vehicle and holding skull, trident, rosary and garland protect my north-western direction.

150. May the aged Sarasvatī of dark complexion belonging to Viṣṇu, seated on Garuḍa and holding the conch, the discus and the gesture of fearlessness protect my north-eastern direction.

151. May the four-armed white-complexioned mother of the gods having lion for her vehicle and holding gestures of boon and fearlessness and the sword and the leather shield in the arms protect my lower direction.

152. May their respective weapons and ornaments stationed in their respective sides and quarters and the śaktis associated with the limbs of planets protect me.

153. The deities presiding over mudrās as the presiding deities of mantras, protect us spreading over the body from head to foot.

154-155a. Thus, the Sāvitrī Pañjara has been mentioned truly by me to you. Every day during two sandhyās it must be recited with devotion especially at the time of japa. It must be read strenuously for worldly pleasures and liberation.

155b-185. The hundred eight names of Sāvitrī :

(1) One who grants prosperity, (2) the world, (3) speech, (4) one having great wealth, (5) Earth, (6) mother of gold, (7) delightful, (8) having creative nature, (9) ascetic, (10) having fame, (11) chaste lady, (12) truthful, (13) knowing the Vedas, (14) of the form of cit, (15) auspicious, (16) the universe, (17) the fourth state, (18) excellent, (19) the great goad, (20) Yamunā, (21) earth, (22) joy, (23) goddess, (24) the most excellent, (25) intellect, (26) peace, (27) wisdom, (28) Earth, (29) intelligence, (30) yoginī, (31) united, (32) river, (33) Prajñā, (34) one who urges, (35) night, (36) lotus, (37) Rohiṇī, (38) woman, (39) victorious, (40) one at the head of the army, (41) of the nature of Sāman, (42) Bagalā, (43) devoid of defects, (44) Māyā, (45) intelligence, (46) transcendent, (47) milking, (48) proud, (49) nourisher, (50) activity, (51) moonlight (52) of the nature of tīrtha (53) beautiful, (54) gentle, (55) full of nectar, (56) Brāhmī, (57) Haimī (golden), (58) as the form of a serpent, (59) one to whom others are subservient, (60) beautiful lady, (61) of the forest, (62) the swan of Oṁkāra, (63) all, (64) nectar, (65) having the six attributes, (66) Māyā, (67) pure, (68) Lakṣmī, (69) woman of slender body, (70) destroyer of enemies, (71) protectress, (72) chaste, (73) golden, (74) star, (75) the goal of the moon, (76) destroyer of poison, (77) one whose face is splendid, (78) immortal, (79) the bestower of tīrtha, (80) initiation, (81) incapable of being thwarted, (82) the remover of illness, (83) destroyer of many sinful and cruel poisons, (84) six-footed, (85) having thunderbold, (86) lover of battle,

(87) yoginī, (88) free from impurities, (89) truthful, (90) weaker sex, (91) bestower of strength, (92) victorious, (93) possessing speech, (94) daughter of Jahnu, (95) Rajvī, (96) blazing, (97) fire, (98) not staying long, (99) giver of rain, (100) of truthful scriptural utterance, (101) of the nature of Ṛta, (102) yielding all desires, (103) gentle, (104) devoid of temporal arrogance, (105) two-or-four-footed, (106) three-or-six-footed, (107) eight or nine-footed, (108) one who is of the nature of thousand-eyed one.

186. He who reads this hymn of Sāvitrī containing one hundred and eight names shall be long-lived, happy, humble and successful. He will have sons. Thus, O brahmin, the characteristics of five Prakṛtis have been mentioned by you along with their mantras and mode of propitiation. It (the hymn) fulfils all desires.

CHAPTER EIGHTYFOUR

Devī Mantra Nirūpaṇam

The *mantra* of the goddess

Sanatkumāra said :

1-3. In another Kalpa of the Kali age, O brahmin when Brahmā, born of the unmanifest being, was performing penance in the world of lotus, for the purpose of creation, two demons Madhu and Kaiṭabha were born of Viṣṇu's ear dirt. As soon as they were born they stood in the knee-deep water of that vast expanse at the time of great dissolution. They saw Brahmā seated on the lotus and attempted to devour him. Brahmā, on seeing them, eulogised the mother of the universe.

4. Then the goddess, the creator of the universe and who is the excellent Śakti of Śiva, staying as the slumber in the eyes of Nārāyaṇa, became pleased.

5. I shall recount mantra etc. Listen to it. Aruṇa (ha), Krodhanī (ra), Śānti (ī) and the one whose head is adorned with Candra (.).[1]

6. The one-syllabled mantra is the bīja, Śakti is the sage, Gāyatrī is the metre and the deity is Bhuvaneśvarī.

7-10. With the bīja accompanied by six long vowels he should perform six aṅgas in their sequence in the ascending and descending order (i. e. the ascending first and the descending afterwards).

Then he should perform fixation called mātṛkānyāsa for getting oneself identical with the mood of the deity.

Hṛllekhā is fixed on the head, Gagana on the face, Rakta in the heart of lotus, Karālikā in the anus and Mahocchuṣmā in the two feet and on the upper, eastern, southern, northern and western faces as well.

The short vowels beginning with Sadya[2] etc. (o. e. u, i, a) having colours of the elements are to be fixed. Then the fixation of aṅgas are to be performed with their jātis (namaḥ, svāhā, vaṣaṭ, vauṣaṭ, hum and phaṭ) in their due order.

11-16. He shall fix Brahmā associated with Gāyatrī in the forehead. In the right cheek he shall fix Viṣṇu with Sāvitrī. In the left cheek he shall fix Maheśvara united with Vāgīśvarī. He shall fix in the tip of the left ear Dhanapati along with Śrī, after fixing Smara along with Rati in the face, he shall fix Gaṇapati along with Puṣṭi in the right ear. Padma Nidhi and Śaṅkha nidhi are to be fixed between the ears and the cheeks. Then the mūla mantra is to be fixed again on the face. Thereafter, he shall fix them (Brahmā[3] etc.) at the root of the throat, in the pair of breasts, on the left shoulder, in the lotus of the heart, on the right shoulder at the sides, in the region of the navel, on the forehead, at the side of the belly, at both sides of the shoulder, at the hump of the shoulder and in the heart. After duly fixing in the body, Brahmāṇī and others whose characteristics have been mentioned before with their proper procedure and after performing a pervasive nyāsa with the mūlamantra he shall meditate on the goddess.

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[1] The *mantra* of *Bhuvaneśvarī* is *Hrīṁ*.

[2] The short vowels beginning with *Sadya* are *known* as *o*, *e*, *u*, *i*, *a*. These are to be added to the *bīja* and then the *nyāsa* rite should be performed. For example, it may be stated thus: *hroṁ*, *hreṁ*, *hruṁ*, *hriṁ*, hrāṁ.

Bhūta saprabha means that their colours are those of five elements. They are yellow, transparent, red, dark, green respectively.

[3] The *bījas* of *Gāyatrī* etc. are *haṁ*, *hiṁ*, *huṁ*, thus for the *nyāsa* rite the *mantra* should be used in the following manner: *Om haṁ Gāyatrī sahita Brahmaṇe namaḥ*, *Om hiṁ Sāvitrī sahita Viṣṇave namaḥ*.

17. She resembles the rising sun with lofty breasts and three eyes. Her face is smiling. The moon forms her crest. She bears boons, noose and fearlessness.

18. He shall repeat the mantra three million two hundred thousand times. To the extent of one tenth of it he shall perform homas with eight articles soaked in trimadhu or with the excellent twigs of brahmavṛkṣa.

19. O brahmin, eight articles are as follows: grape, dates, castor seeds, sugar, coconut, raw rice grains, ghee and gingelly seeds.

20-21. He should offer arghya unto the lord of the day (i. e. sun) thinking about Pārvatī therein.

He shall draw a lotus of eight petals. Outside of it, he should describe a circle with sixteen petals and in the pericarp he shall draw a very beautiful hexagon. Then he shall worship the pīṭha along with nine Śaktis.

22. The nine Śaktis are : Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī, Aghorā, and Maṅgalā.

23. After offering the seat with the bīja, placed in the beginning he shall conceive the form of the deity with the bīja alone. After invoking the āvaraṇa deities he should worship her in the proper sequence.

24. He shall worship the deities of the aṅgas in the middle, the east, the south and the north-east. Afterwards the repeater of the mantra shall worship the couple of the deities in the six corners.

25. In the eastern corner, the repeater of the mantra shall worship Gāyatrī holding the shining staff, water pot,

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1. The *āsanamantra* runs thus: *Hrīṁ sarvaśaktikamalāsanāya namaḥ*.

rosary, rope and the gesture of fearlessness in her hands. He shall worship Brahmā also of the same form.

26. In the south-west corner he shall worship the yellow-robed Sāvitrī holding conch, discus, iron club and the lotus. He shall worship Viṣṇu as similar to her.

27. In the north-west corner he shall worship Sarasvatī, the while-complexioned deity with the axe, rosary, fearlessness and boon in the hands. He shall worship Rudra of the similar nature.

28-29. In the south-east corner he shall worship Mahālakṣmī who holds in her hands a jewelled pot and a jewelled casket. She is embracing the potbellied Dhanadāyaka the (bestower of wealth) with her right hand. In her left hand she is holding the lotus. She is yellow-complexioned and is seated in the lap of Dhanadā.

30-31. In the western corner he shall worship Madana holding arrows, noose, goad and the bow. He is as red as the China rose flower. He wears red ornaments. He shall duly worship Rati who embraces her husband with the right hand and holds a lotus with the left hand. She is seated in the lap of her husband.

32-33. In the north-eastern corner he shall duly worship Vighnarāja accompanied by his beloved. He is shining with goad and noose in his hands. His fingers are engaged in touching the beloved's private part. He is naked and holds a skull filled with wine. With the tusk he is holding a bowl that shines and from which jewels roll down.

34-35. He shall worship Puṣṭi who is also naked. Her features resemble saffron. She is unfettered in her intoxicated gestures and movements. With one hand, she holds a red lotus and with the other she touches penis. She is pink in colour. She has embraced her lover.

The two treasures are to be worshipped. At the sides of the hexagon, he shall worship the aṅgas in the filaments and of its different directions. Afterwards he shall worship the following in the petals.

36-38. The eight śaktis are : Anaṅgakusumā, Anaṅgamekhalā, Anaṅgamadanā, Anaṅgamadanāturā, Bhuvanapālā, Gaganavegā, Śaśilekhā and Gaganalekhā. The mothers who are dark-complexioned holding swords and clubs, are to be worshipped.

39-40. Outside the lotus, the attending Śaktis should be worshipped. The first one is Anaṅgarūpā, the next one is Anaṅgamadanā, the others are Madanāturā, Bhuvanavegā, Bhuvanapālikā, Sarvaśiśirā, Anaṅgavedanā and Anaṅgamekhalā.

41. They hold in their lotus-like hands, a bowl, a fan, a betel, a shining umbrella, chowries, silken garment and flowers.

42. He shall worship the guardians of the world as shining with ornaments, then further outside, he shall worship thunderbolt etc. Thus he shall worship the goddess.

43. By performing homa with the excellent twigs of the fig tree soaked in three sweet things, the repeater of the mantra can fascinate brahmins very soon and by the homa with the lotus he can captivate kings.

44-45. If the homas are performed with palāśa flowers he shall fascinate his womenfolk. By the lilies he shall control ministers. He shall perform daily ablutions with the water charged with the mantra repeated twentyfive times. He who spinkles it over his body shall have good fortune. A man should drink water so charged twentyfive times in the morning. He will attain good intellect and become the foremost among poets.

46-48. Saffron shall be charged with the mantra along with the camphor and aloe. The devotee shall mark his forehead with it. He can keep the king under control. The devotee shall make a doll with ground and pasted Śāli rice. He shall mix sweets with it, charge it with the mantra and instil life into it. Then he shall eat it on Sunday. Thus he will be able to captivate any man or woman, even the king.

49. The devotee shall stand in the neck-deep water. Looking at the sun reflected in the water he shall repeat the mantra three thousand times. He will obtain the girl desired for.

50-53. In order to achieve glory the repeater of the mantra shall eat the cooked rice charged with the mantra. Hrīm should be written in ashes along with the sādhya (for whom the deed is desired) on a plank or other similar thing. The mystic diagram shall be shown to the pregnant woman about to give birth to a child. She will have easy delivery.

The deity called Bhuvaneśī was born of the thousand armed one. O excellent brahmin, she is the bestower of worldly pleasures and salvation unto men who remember her. Once, O brahmin, in the course of another Kalpa the demon Mahiṣa, conquered the guardians of the world and enjoyed the three worlds. Then the gods afflicted by him sought refuge in Vaikuṇṭha.

Worship of Lakṣmī (goddess of wealth).

54. O excellent sage, thereafter, goddess Lakṣmī became Śrī out of the splendour arising from the body of discus. She became embodied and pervaded the three worlds.

55. After killing Mahiṣa and others herself the goddess of the universe went to the forest called Aravinda. She is the bestower of all objects of desire to those who worship her.

56-57. O brahmin, I shall briefly recount the mode of her worship. Listen to it.

Mṛtyu (śa) attached with krodha (ra) and guru (ī) and then adorned with bindu on the head is the seed mantra of the goddess of wealth.[1] It is the bestower of all desired objects to those who are devoted to it. The sage is Bhṛgu, the metre is Nivṛt and Śrī is the deity.

58. The devotee shall conceive six aṅgas with the bīja after joining with it six long vowels in their due order. Thereafter he shall meditate on Śrī, the bestower of riches. He shall meditate the universally revered Śrī, the bestower of riches.

59-60. She has the lustre of gold. She is being sprinkled over by golden nectar vessels raised by their own trunks by four white elephants. She is seated in the lotus. She has in her hands the boon and fearlessness, the lotus and a garland. She is clad in silk garments. She has a crown. The devotee shall repeat mantra twelve hundred thousand times and perform homas twelve thousand times.

61. After worshipping her with fragrant flowers and lotuses soaked in sweets he shall conceive the form of the deity

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[1] The *mantra* of *Lakṣmī* is *śrīṃ*.

by the mūla mantra in the altar as mentioned for worshipping Mahālakṣmī.

62-63. He shall, as before, worship the aṅgas and then worship the following deities in the petals of the quarters viz, Vāsudeva, Saṁkarṣaṇa, Pradyumna and Aniruddha with the complexion of snow, yellow, the colour of the tamāla tree (black) and the colour of Indranīla jewel and putting on yellow garments. They have four arms holding conch, discus, iron club and lotus.

64. In the interstices of the quarters he shall worship Damaka and other elephants. They are Damaka, Puṇḍarīka, Guggula and Kuraṇṭaka.

65-66. He shall worship the treasure and conch along with his wife to the right of the goddess. The two resemble the pearl and the ruby, their lotus-like face has a slight smile. They are engaged in embracing each other. They hold conch and lotus. They are marked on the head with the signs of two conches from which jewels are rolling down.

67. He shall worship potbellied Kambuka nidhi (i.e. Śaṅkha) and Vasudhārā with a thick bosom. He shall worship to the left (of Śrī) Paṅkaja nidhi, along with his wife.

68. They have the lustre of saffron. They are linked to each other with their hands. They hold with their hands the red lotus and the red lily. They are marked on the head with the signs of two lotuses from which jewels roll down.

69. He shall worship the pot-bellied Paṅkaja nidhi and slim-limbed Vasumatī. They should be worshipped at the tips of the lotus. He shall worship Balāki and others all round the lotus.

70-71. They are Balākī, Vimalā, Kamalā, Vanamālā, Mālikā, Śāṅkarī and Vasumālā. They have the lustre similar to that of a pearl necklace and they hold two lotuses each. In the end he shall worship the lords of the worlds and the thunderbolt and other weapons outside of it.

72. The excellent devotee who worships the goddess thus in accordance with the proper method shall become affluent with riches and grain and uncensurable glory.

73. The devotee should stand in chest-deep water and repeat this mantra three hundred thousand times while meditating

on the deity present in the sun. Thus he will become the abode of the goddess of fortune.

74. The aspirant who repeats this mantra three hundred thousand times at the root of the bilva tree by the temple of Viṣṇu obtains the desired lot of wealth.

75-77. If the homa is performed in the fire of Aśoka twigs with rice grains smeared with ghee he shall have control over the world. If the homa is performed in the fire kindled with Khadira twigs by means of rice grains sprinkled with sweet solution, the king will soon come under his control and his good fortune will also increase. The devotee shall stay under the shade of the bilva tree for two years and his diet must be rice soaked in ghee mixed with bilva fruit. He should perform homa with bilva fruits or lotuses. The leading aspirant will certainly see Mahālakṣmī with his eyes.

78 O brahmin, in the course of another Kalpa, Śumbha and Niśumbha, the two demons who overran the kingdom of gods, were born. They harassed the worlds.

The Worship of Mahā Sarasvatī

79-80. O sage, eulogised by Indra and others who had lost their power of authority, goddess Mahā Sarasvatī descended on the Himālayas of great merit, in the highly splendid mountain region. Thereafter, she killed Śumbha and others and was duly worshipped by the gods.

81. After granting boons the goddess entered the Mānasa lake. O sage, I shall recount her mantra. Listen to it attentively.

82. Jñānāmṛtā (ai) is decorated on the forehead with the moon (i.e. bindu).[1] This is the bīja of Vāk (speech). The excellent aspirant shall conceive the aṅgas thereby.

83. Its sage is Sadāśiva, anuṣṭup is the metre, vāk is the deity. She bestows desired objects unto those who worship her.

84. He shall always meditate on the goddess of speech as clad on white clothes, white in complexion like the lotus

[1] The *bīja* of *Sarasvatī* is *aim*.

stalk holding the lute and the book. She is adorned with divine ornaments.

85. He shall, by means of the mūla mantra conceive the form in the altar of Mahāsarasvatī. Therein, he shall worship the goddess along with the ancillaries and the attending deities.

86-88.[1] The first āvṛti (the covering) shall be the ancillaries. Ambikā and others constitute the second stage of covering. The third stage of covering is that of the Mātṛkās. The fourth one is that of the sixteen śaktis. The fifth stage of covering is that of the thirtytwo śaktis. The sixth stage of covering is that of the sixtyfour śaktis. The seventh stage of covering is that of the leaders of the world and the eighth is that of their weapons. Thus, the mother of the universe, the glorious deity Vāgbhavā is to be worshipped.

89-91. The aspirant shall conceive aṅgas in the places mentioned before. The Ambikā, Vāgbhavā, Durgā and Śrīśakti with characteristics as mentioned before (are to be worshipped). Thereafter, Brāhmī etc. are to be worshipped. The sixteen śaktis are Karālī, Vikarālī, Umā, Sarasvatī, Śrī, Durgā, Uṣā, Lakṣmī, Śruti, Dhṛti, Smṛti, Śraddhā, Medhā, Rati, Kānti and Āryā. They hold swords and clubs and are black-complexioned. These well decorated śaktis are worthy of being propitiated.

92-95. The thirty-two śaktis are : Vīryā, Hrī, Puṣṭi, Prajñā, Sinīvālī, Kuhū, Rūdra vīryā, Prabhā, Nandā, Poṣaṇā, the auspicious Ṛddhidā, Kālarātri, Mahārātri, Bhadrakālī, Kapardinī, Vikṛti, Daṇḍinī, Muṇḍinī, Indukhaṇḍā, Śikhaṇḍinī, Niśumbha-Śumbhamathanī, Caṇḍa-muṇḍavināśinī, Indrāṇī, Rudrāṇī, Śaṅkarārdhaśarīriṇī, Nārī, Nārāyaṇī,

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[1] These verses give the procedure for the worship of surrounding deities one after the other. The first begins with *Ambikā* and others, the second with *Brāhmī* etc., the third with eight *Śaktis*, the fourth and fifth with thirty-two *Śaktis*, the sixth with the lords of quarters, the eighth with the weapons. These rituals are performed on the mystic diagram of the deity.

The procedure of drawing the diagram is as follows: First draw an eight-petalled lotus, then outside of it draw a circle to which draw sixteen petals, in the pericarp of the inner circle draw a hexagon. Then draw a square outside of all of them and adorn it with four doorways.

Triśūlinī, Pālinī, Ambikā and Hlādinī. All these thirtytwo are known as śaktis. They hold discus in their hands and their faces are like those of goblins. They have beautiful ornaments. They are to be worshipped.

96-104. The sixtyfour śaktis are : Piṅgalākṣī Viśālākṣī, Samṛddhi, Vṛddhi, Śraddhā, Svāhā, the name possessing Svadhā, the śakti named Māyā, Vasundharā, Trilokadhātrī, Gāyatrī, Sāvitrī, Tridaśeśvarī, Surūpā, Bahurūpā, Skanadamātā, Acyutapriyā, Vimalā, Kamalā, Āruṇī, Aruṇī, Prakṛti, Vikṛti, Sṛṣṭi, Sthiti, Saṁhṛti, Sandhyā, Mātā, Satī, Haṁsī, Mardikā, Rāñjikā, Parā, Devamātā, Bhagavatī, Devakī, Kamalāsanā Trimukhī, Saptamukhī, Surā, Asuravimardinī, Lamboṣṭhī, Ūrdhvakeśī, Bahuśīrṣā, Vṛkodarī, Ratharekhā, Śaśirekhā, Aparā, Gaṅgāvegā, Pavanavegā, Bhuvanapālā, Madanāturā, Anagā, Anaṅgamadanā, Anaṅgamekhalā, Anaṅgakusumā, Viśvarūpā, Asurabhayaṁkarī, Akṣobhyā, Satyavādinī, Vajrarūpā, Śucivratā, Varadā and Vāgīśā.

105. All of them hold bows and arrows. They are of brilliant lustre and emit flames from their tongues. They have curved fangs and hairs standing upright and their minds are inclined towards battle.

106. They are shining in their ornaments. They should be worshipped carefully. The guardians of quarters are to be worshipped thereafter, so also the weapons viz. thunderbolts etc.

107. The intelligent devotee shall repeat the mantra one million six hundred thousand times and to the extent of one tenth of it he shall perform homa with ghee in the fire kindled with khadira wood. Thus the mantra becomes fruitful.

108. By performing homa with lotuses for ten thousand times one will be able to captivate and fascinate the king. If one performs homa with lilies good fortune will come about.

109. By Performing homa with the flowers of palāśa for a year, the devotee becomes a poet. If one performs homa with white mustard and salt one can enchant women.

110. There need not be any hesitation or doubt in this that one who is devoted to the japa of vāṇībīja (the seed mantra of Śarasvatī) shall enjoy all worldly pleasures and in the end shall attain the region of Viṣṇu.

CHAPTER EIGHTYFIVE

Yakṣiṇīmantra nirūpaṇam
The mantras of Yakṣiṇī :

Sanatkumāra said :

1. Another incarnation of the deity of speech is Kālikā. I shall recount her mantra which yields pleasures and salvation unto men.

2-3. Sṛṣṭi (ka) attached with kriyā (ra) and śānti (i) and then endowed with bindu (.), then again repeated thrice, then aruṇā (ham) is attached with dīpikā (u), it is then repeated twice, then māyā (hrīm) is repeated twice, then dakṣiṇe kalpe, then seven bījas (stated before) thereafter. This excellent mantra ends with svāhā.

4. O lord of sages, its sage is Bhairava, the metre is uṣṇik, the deity is Kāli, hrīm is the bīja and the long varma hūm is śakti.

5-7. The aṅga is to be worshipped with the bīja of vidyā, having six long (syllables). He shall then fix the syllables of the mātṛkā in the heart, arms and feet, ten in each. The aspirant shall make a pervasive nyāsa by means of the mūla mantra. He shall remember Kālikā who holds a severed head, sword, the gesture of fearlessness, and boon in her hands. A garland of skulls is tied round her head. Her hairs are dishevelled. She is stationed in a cremation ground. She is dark-complexioned and bedecked in all ornaments.

8. After meditating thus, he should repeat the mantra a hundred thousand times. Thereafter, he shall perform homa ten thousand times with oleander flowers. The pūjā yantra (the mystic diagram) is being mentioned now.

9-17.[1] At the outset he shall draw a hexagon, then three triangles. Thereafter, externally he shall draw the eight-petalled lotus and the bhūpura.

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[1] It gives the procedure for drawing the *Yantra* of *Kālī* which differs from the traditional one. It states that one should draw a hexagon, then outside of it draw eight petals of the lotus and further outside adorn it with the square and four entrances. But the traditional one is that where it is stated

He shall worship śaktis of the altar as follows : Jayā, vijayā, ajitā, aparājitā, nityā, vilāsinī, dogdhrī, aghorā and Maṅgalā. They are to be worshipped with the mantra beginning with hrīm and Kālikāyogapīṭhātmane and ending with namaḥ. Then he should meditate on Kālī as follows :

She is seated on a corpse in the form of Śiva. She is surrounded on all sides by vixens. She is engrossed in sexual intercourse with Mahākāla.

After duly meditating thus, he shall worship six aṅgas in the six corners. They are Kālī, Kapālinī, Kullā, Kurukullā, Virodhinī and Vipracittā. In the nine corners of the three triangles he shall worship : Ugrā, Ugraprabhā, Dīptā, Nīlā, Ghanā, Balākikā, Mātrā, Mudā and Mitā. He shall worship carefully the mātṛkās in the petals of the lotus. They are : Brāhmī, Nārāyaṇī, Māheśvarī, Cāmuṇḍā, Kaumārī, Aparājitā, Vārāhī and Nārasiṁhī. The following are to be worshipped in the Bhūpura (the square) viz. Bhairavī, Mahābhairavī, Siṁhabhairavī, Dhūmrabhairavī, Bhīmabhairavī, unmattabhairavī, Vaśīkaraṇabhairavī and Mohanabhairavī. After worshipping them and Indra and others as well as their weapons, Kālī should be duly propitiated. Thus, she is achieved by the repeater of the mantra.

18. Thereafter, he shall make the practical applications as stated by Mahābhairava which yields quick results either to oneself or to others.

19. A devotee of Kāla who seeks his own well being shall avoid beating of women and their censure, crookedness and unpalatable words.

20. He who repeats mantra ten thousand times seeing the sexual organ of a woman with beautiful eyes shall attain equality with the lord of speech ere long.

21. In the midnight the devotee shall sit naked with dishevelled hair in the cremation ground[1] and repeat the mantra ten thousand times. He will have all siddhis.

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that one should draw a triangle first and outside of it draw another triangle, and draw three other triangles outside each of them, then encircle all of them and adorn it with eight petals of the lotus and draw the entrances. The *Tantrasāra* of *Kṛṣṇānanda Āgamavāgīśa* supports both the views.

[1] The cremation ground that is referred to here is *Parabrahman* in which during the great dissolution (*Mahāpralaya*) all beings are dissolved.

22-23. In the cremation ground the devotee shall sit naked on the chest of a corpse. Repeating the mantra he shall offer a thousand flowers of the arka plant smearing them with his own semen. With these flowers he shall devotedly worship the goddess. Ere long, he shall become the lord of the earth.

24. He who meditates on the vaginal passage[1] of a woman splashed with the menstrual blood and repeats the mantra ten thousand times, shall certainly fascinate and captivate the people by means of sweet poesy.

25-26. The devotee shall meditate on Kālī as follows: She is stationed on the chest of Śiva who is on the Yantra with fifteen corners. She is engaged in amorous battle with lord Mahākāla and is smiling sweetly. The devotee himself shall perform sexual intercourse. Even as he does so he shall repeat the mantra a thousand times.

27-28. At midnight, on Bhūtāṣṭamī (the eighth day in the dark fortnight of Kārttika month) the devotee shall offer unto the goddess the flesh of cats and rams along with bones, hair and hide or the oblation of a camel or a buffalo. All the creatures will become subservient to him. He shall enjoy happiness for a long time with sons, fame, fortune and learning.

29. While during the day, the devotee should take sacrificial meals and during the night while engaged in sexual intercourse he should repeat the mantra a hundred thousand times. He shall thereby become a king.

Therefore, one who is devoted to *Parabrahman*, and is free from *Māyā* should meditate on pure consciousness and then offer different moods and sentiments like compassion, forgiveness etc. as flowers and other essential articles of offerings. Then charging them with the nectar that flows from the *Sahasrāra* one offers them to the deity.

[1] The inner meaning of the verse is that the devotee should meditate on the *Yonimaṇḍalas* in the *Mūlādhāra*. The triangle is said to be the abode of *Kāma*, the Liṅga is *Maheśvara*, which is compared to a flower. See Karpūrādi hymns, pp. 21-25.

The inner meaning is that the devotee should meditate on the deity at midnight or early dawn. The deity is not different from his own *ātman* and the body itself is the Y*antra*. The *yantra* is encompassed by a circle which is *Avidyā*, the eight-fold *Prakṛti* consisting of earth and so forth is the eight petalled lotus, the five *jñānendriyas*, the five *karmendriyas* and five *prāṇas* are the five triangles and the bindu which is consciousness reflected in *Māyā* composed of pure *sattvaguṇa* is the adorning *bīja*.

30. The repeater of the mantra shall perform homa with red lotuses. He shall conquer even Kuvera by his riches. If the homa is performed with leaves ofbilva he shall gain a kingdom, if it is performed with red lotuses he shall attain the power of attracting and captivating people.

31. Ere long, all siddhis will be within the grasp of that person who propitiates Kālikā with the blood of buffalo and other animals.

32. The knower of the mantra who repeats it a hundred thousand times after sitting on the corpse shall make the mantra effective instantaneously. The mantra will yield instantaneous result.

33. Indeed, it would be as it were the man of noble birth has performed sacrifices like Aśvamedha etc. If he worships Kālikā, gifts have been granted by him and austerities have been performed by him.

34. The man who always worships Kālī has actually worshipped gods like Brahmā, Viṣṇu, Śiva, Gaurī, Lakṣmī Gaṇapati and Ravi.

35. Henceforth, another incarnation of Sarasvatī is being recounted. Undoubtedly people become blessed and satisfied by serving her.

36-37. Āpyāyinī (0) is attached with candra (.) and then māyā (hrīm), then sa with Kāmikā, (ta), Krodha (ra), Śānti (i) bedecked on head with the moon (.). Then śānta (the letter comes that after sa is ha) is attached with dīpikā (u) and lastly astra (phaṭ). Thus the mantra is mentioned.

The deity is Tārā; the second and the fourth syllables are its śakti. The aṅgas are to be done with the six long vowels by means of the second bīja.

38-40. Ṣoḍhā nyāsa[1] of Tārā mantra is to be performed then, which is the giver of all siddhis.

He shall fix Śrīkaṇṭha, the Rudras preceded by mātṛkās (a to kṣa) in the respective places of the locations of mātṛkās as mentioned before and they also are to be preceded by māyā (hrīm) the third one (strīm) and krodha (hum). The fourth (i.e. Śrīkaṇṭha and others) are to be in the dative case and followed by namaḥ (hrīṁ strīṁ hūm aṁ śrīkaṇṭhāya namaḥ is the combination). Thus the first nyāsa has been mentioned.

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[1] The *nyāsa* of six sorts are (1) *Rudra-nyāsa*, (2) *Grahanyāsa*, (3) *Lokapālanyāsa*, (4) *Śivaśaktinyāsa*, (5) *Tārādinyāsa*, (6) *Pīṭhanyāsa*. The number of *Rudras* coincide with the letters of Sanskrit alphabets. Place the three *bījas* of *Tārā hrīm, strīm, hum, am Śrīkaṇṭheśāya namaḥ* in the forehead.

41. He shall perform the first nyāsa rite after thinking of the deity seated on the altar of the corpse. Her lustre is bluish. She has three eyes. The crescent moon forms the crest. She has a variety of ornaments.

42-46.[1] The second nyāsa is that of the planets. The devotee shall perform it by remembering the deity. The mantra is preceded by the vowels and the three (bījas (hrīm, strīm, hum). Then fix the red sun in the heart (as hrīm, strīm, hūm, am to āḥ raktavarṇaṁ sūryaṁ hṛdi). Similarly, along with the letters of yavarga preceding, the white moon is to be fixed on the eyebrows. The letters of kavarga preceding, the Maṅgala of red lustre he should fix on the three eyes. He shall fix the dark-coloured Budha preceded by cavarga in the chest. He shall fix with the letters the yellow-coloured Bṛhaspati along with ṭavarga in the cavity of the throat; he shall fix the white-coloured Bhārgava along with the letters of tavarga, in the ankle. He shall fix the blue coloured Śanaiścara along with the letters of pavarga in the umbilical region. After meditating on Rāhu as a smoke-coloured planet he shall fix it along with the letters of Śavarga, in the mouth. Thus the Grahanyāsa is mentioned along with the three bījas (The smoke-coloured Ketu adorned with la and kṣa is to be fixed again in the navel).

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[1] These verses give the procedure of *Grahanyāsa* which is to be performed by uttering the three *bījas* of *Tārā* and the letters of the vowels adding *bindu* with each and then say *Raktavarṇa sūrya* in the heart. All the *grahas* are to be fixed in different limbs of the body with different letters of the alphabets.

The text here drops a line which we find in the *Mantra Mahodadhi*. It runs as follows:

Lakṣāḍhyaṁ dhūmravarṇābhaṁ Ketuṁ nābhau punarnyaset, p. 105 New Edition.

47. He shall then perform the third nyāsa, that of the guardians of the worlds,[1] carefully along with the three bījas (hrīm etc.) for attaining siddhis.

48. He shall fix them on the head, forehead etc., in the eight quarters of them, above and below. He shall fix the guardians of the quarters along with the letters short or long (as hrīm, strīm, hum, am, im, um, ṛm, lṛm, em, om, am lalāṭapūrve Indrāya namaḥ etc.).

49-55. The devotee shall perform the fourth nyāsa viz. Śiva-sakti nyāsa.[2] He shall fix six Śivas along with their śaktis beginning with the three bījas. They shall be fixed in the centres (cakras) mūlādhāra and others along with the syllables of their respective cakras. He shall fix Brahmā accompanied by Ḍākinī along with the letters beginning with va and ending with sa in the Mūlādhāra with four petals.

He shall fix Viṣṇu accompanied by Rākiṇī along with the letters beginning with ba and ending with la in the cakra called Svādhiṣṭhāna stationed in the liṅga having six petals.

He shall fix Rudra, accompanied by Lākinī along with the letters beginning with ḍa and ending with pha in a ten-petalled lotus that is stationed in the umbilical region called Maṇipūra.

He shall fix Īśvara accompanied by Kākiṇī along with the letters ka and ending with ṭha in the cakra of twelve petals stationed in the heart called Anāhata.

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[1] It gives the procedure of *nyāsa* of *Lokapālas* who are *Indra*, *Agni*, *Yama*, *Nirṛta*, *Varuṇa*, *Vāyu*, *Soma*, *Īśāna*, *Brahmā*, *Ananta*. The vowels (short ones) are added with *Indra* and the long ones with *Agni* preceded by the three *bījas* of *Tārā* and followed by *namaḥ*. Kavarga goes with Yama, cavarga with *Nirṛti*, *ṭavarga* with *varuṇa*, *tavarga* with *vāyu*, *pavarga* with *soma*, *yavarga* with *Īśāna*, *śavarga* with *Brahman* and *ha* and *kṣa* with *Ananta*.

[2] *Śivaśaktinyāsa* is done with the *bīja* of *Tārā* preceding and followed by the letters of the alphabets with *bindu* and ending with *namaḥ*. *Brahmā* and *Ḍākinī* are associated with the letters *va*, *śa*, *ṣa*, *sa*, the location being *mūlādhāra*, the letters *ba*, *bha*, *ma*, *ya*, *ra*, *la* are associated with *Rākinī* and *Viṣṇu* and the location is *Svādhiṣṭhāna*, the letters *ḍa dha*, *ṇa*, *ta*, *tha*, *da*, *dha*, *na*, *pa*, *pha* associated with *Lākinī* and *Rudra* the location being *Maṇipūra*, letters *ka*, *kha*, *ga*, *gha* *ṅa*, *ca*, *cha*, *ja*, *jha*, *ña*, *ṭa*, *ṭha* associated with *kākiṇī* and *Īśvara*, the location being *Anāhata*, all the letters of the vowels are associated with *Śākinī* and *Sadāśiva* and the location is *viśuddha*. *ham* (*lam*) and *kṣa* are associated with *Hākinī* and *Paramaśiva* and the location is *Ājñā*.

He shall fix Sadāśiva and Śākinī along with sixteen vowels in the sixteen-petalled lotus stationed in the throat called Viśuddha.

He shall fix Paraśiva accompanied by Hākinī along with the letters ha and kṣa in the Ājñācakra which is very charming and is stationed between the eyebrows.

56-59. For the purpose of achieving all Siddhis the devotee shall perform the fifth nyāsa called Tārādi.[1] He shall fix eight vargas (i.e. one varga for each) along with the pair of vowels accompanied by the bīja syllables. Tārā along with śaktis are to be applied for the nyāsa rite.

They are Tārā, Ugrā, Mahogrā, Vajrā, Kālī, Sarasvatī, Kāmeśvarī and Cāmuṇḍā. They are to be fixed in the cerebral orifices, forehead, between the eyebrows, in the throat, in the heart in the novel, at the root of penis and in the Mūlādhāra.

60. Thereafter, he shall perform aṅganyāsa. This is called Pīṭhanyāsa.[2] It is the bestower of all Siddhis. In the Mūlādhāra called Kāmarūpa the bīja (hrīm, strīm, hum and the short vowels a,i,u,ṛ,ḷ,e,o along with bindu) is to be fixed.

61. He shall fix in the jālandhara pīṭha located in the heart with the bīja along with long vowels. The intelligent devotee shall fix in the forehead the pīṭha Pūrṇagiri with the bīja along with the letters of kavarga.

62-63a. He shall fix in the Uḍḍiyāna in the junction of hair along with bīja and the letters of cavarga.[3]

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1. *Tārādi nyāsa* are performed beginning from the cerebral orifice to *Mūlādhāra* with pairs of two vowels preceded by the *bīja* of *Tārā* and the letters of *Kavarga* etc. ending with *namaḥ*. For example, for *Tārā aṁ* and *āṁ* are taken, for *ugrā iṁ, īṁ, for* Mahogrā uṁ, ūṁ and so on.

2. The *Pīṭhas* are known to be fiftyone, our text takes only nine *pīṭhas*. These nine are fixed along with the three *bījas* of *Tārā* along with the letters of |alphabets and ending with *namaḥ*. The vowels have been divided into short and long ones in order to classify the alphabets into nine groups.

3. The text drops a few lines here. They are as follows:

Bhruvorvārāṇasīpīṭhaṁ ṭavargādyaṁ samāhitaḥ| Tavargapūrvakāṁ nyasyedAvantīṁ nayanadvaye| Pavargapūrvakaṁmāyāpurīpīṭhaṁ mukhe nyaset| kaṇṭhe tu Mathurāpīṭhaṁ yavargādyaṁ pravinyaset | Ayodhyāpīṭhakaṁ nābhau śavargādikamuttamaṁ | kaṭyoḥ Kāñcīpurīpīṭhaṁ daśamaṁ tu pravinyaset.

The sixfold nyāsa of Tārā has thus been mentioned. It is the bestower of the desired fruit.

63b-65. He shall fix Ekajaṭā in the heart (namaḥ), fix Tāriṇī in the head, svāhā vajrodakā in the tuft of hair (vaṣaṭ), ugratārā in the Kavaca (hum), Mahāpratisara in the eye (vauṣaṭ), Piṅgograikajaṭā in the palm (phaṭ). These eight nyāsas are to be performed with hrīm along with six long vowels (hrām, hrīm etc.). But before doing this he should fix carefully this nyāsa in the fingers beginning with the thumb of the fingers.

66-67. Then, he shall make three claps by means of the index finger and the middle finger. Then recollecting the deity in mind he should arrest quarters by means of snapping the fingers. Then, he shall do the pervasive nyāsa by the vidyā strīm encased in om seven times. Thereafter, he shall meditate upon ugratārā that yields superior siddhis in the debate.

68-70a. He shall meditate on the deity thus : In the ocean of dissolution she is stationed in a lotus. She has blue lustre. She has divine ornaments. In her hands, she holds the conch, the sword, the skull and the blue lotus. Her body is embellished by an excellent serpent. She has three red eyes. The devotee shall repeat mantra four hundred thousand times. To the extent of one tenth of it he shall perform homa with red lotuses mixed with milk and ghee. He shall instal a conch and begin japa.

70b-72. Seeing,, touching and enjoying a woman in the dead of night (after 11-30 p.m. onward) he shall perform the rite of japa (repetition of the mantra).

In the cremation ground or in a vacant house, or in a temple, or in a lonely place, in a mountain, in a forest, the knower of the mantra shall climb on to a dead body that has

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1. The devotee with concentration should fix in the joint of the eyebrows *Pīṭha* called *Vārāṇasī* with the letters of *Ṭavarga*. In the two eyes he should fix *Avantīpīṭha* with the letters of *Tavarga*. In the mouth he should fix *Māyāpurī* with the letters of *Pavarga*. In the throat he should fix *Mathurāpīṭha* along with the letters of *yavarga*. In the navel he should fix *Ayodhyāpīṭha* the excellent letters of *Śavarga*. In the hips he should fix *Kāñcīpurī* with the tenth class (*ha* and *kṣa*).

been killed in the battle-field or on a child of six months, should make an effort for the propitiation of vidyā (of Tāriṇī), thus he would soon be able to make it fruitful.

73-74. The Śaktis of altar are said to be nine. They are : Medhā, Prajñā, Prabhā, Vidyā, Dhī, Vṛtti, Smṛti, Buddhi and Viśveśvarī.

Bhṛgu (sa) united with Manu (au) and bindu (.), then meghavarṇā (blue like the cloud) nīlaSarasvatīyogapīṭhātmane namaḥ. The mantra[1] of the altar is thus mentioned.

75. After offering the seat with this the form of the deity is to be conceived by means of the mūla-mantra. Then he should worship the deity according to the procedure given below.

76-77. Tāra (om), māyā(hrīm), bhaga (e), Brahma (ka) then jaṭe, sūrya (ma), then kha (hā) is joined with the long vowel (i.e. ā) then add Mahāyakṣādhipataye, tandrī(me) added to yopanītam, balin (offering) then the pair of gṛhāṇa, Śivā (hrīm) svāhā.[2] This is the mantra[3] for the offering of bali. One should offer bali every day at midnight on the crossroad.

78-84. He shall perform the rite of offering of waters etc. by means of ten mantras. For taking up the water the seven-syllabled mantra runs thus: Dhruva (om) vajrodaka hum phaṭ Tāra (om) with māyā (hrīm) is for washing the feet. Tāra (om) hrīm, bhṛgu (sa) with Karṇa (u) then viśuddha dharma (pure virtue), followed by sarva (all) pāpāni (demerits), śāmaya (pacify) all (aśeṣa), (va), joined with netra (i) kalpānapanaya svāhā remove all vikalpas. This mantra is meant for ācamana(sipping).[4]

Dhruva (om) Maṇidhāri followed by vajriṇī mṛti (sa) joined with (i), then khari nati (na) joined with (i), then to sarva and va is added vaka (sa), joined with indu (.) followed by Kariṇi, dīrghavarma (hum) astra (phaṭ) and svâhā. This mantra consists of twentythree syllables and is used for tying the tuft of hair.[1]

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[1] The *Pīṭha* mantra reads thus :
Saum̐ nīlasarasvatīyogapīṭhātmane namaḥ.

[2] The mantra for offering runs thus : *om hrīm ekajaṭe mahāyakṣādhipataye mayopnitaṁ baliṁ gṛhāṇa gṛhāṇa hrīm svāhā.*

[3] This gives the *mantra* for touching water : *om vajrodake hum phaṭ.*

[4] It gives the *mantra* for sipping the water : *om hrīm suviśuddha dharma sarva pāpāni śamayāśeṣavikalpānapanaya svāhā.*

Om, the pair of rakṣa, hum phaṭ. With this nine-syllabled mantra the repeater of the mantra shall perform the cleaning of the ground.[2]

At the end of tāra (om) utter the words sarvavighnān utsâraya (remove all obstacles). Then hum phaṭ svāhā. This thirteen-syllabled mantra is for the warding off of obstacles.[3]

85. He shall think about the bīja hrīm resembling the Japā flower (China rose) in the navel. With the fire originating from it he shall burn the body along with his sin.

86. The knower of the mantras shall think about the bīja of Tārā (strīm) in his heart as having the lustre of gold. With the wind arising therefrom, he shall cast off the ashes of sin on the ground.

87. On meditating in the forehead, the fourth bīja (hūm) having the lustre of the moon or Kunda flower he shall make the body resemble the deity by means of the nectar following therefrom.

88-89. By dint of this purification of the elements he attains resemblance with the goddess.

He shall make the auspicious diagram (maṇḍalam)[4] by the following twelve-syllabled mantra : Tāra (om) ananta (a) bhṛgu (sa) with karṇa (u), (bali) then ra attached with padmanābha (e), then (khe) followed by vajrarekhe, the bīja named krodha (hum) and pāvakavallabhā (svāhā).

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[1] It gives the mantra for tying the sacred hair. *Om maṇidhāri Vajriṇi śikhariṇi sarvavaśaṁkāriṇi hum phaṭ svāhā.*

[2] It gives the *mantra* for the purification of the ground.
Om rakṣa rakṣa hūm phaṭ svāhā.

[3] It gives the *mantra* for allaying obstacles. *Om sarvavighnānutsāraya hūm phaṭ svāhā.*

[4] It gives the *mantra* for drawing the mystic diagram.
Om asurekhe vajrarekhe hūm phaṭ svāhā.

90-91. For the purpose of purifying flowers[1] the mantra runs thus: Tāra (om) followed by yathāgatā nidrā (bha) attached with dṛk (i) followed by Ṣeka, then bhṛgu (sa) followed by viṣa (ma) joined with dīrgha (ā), then smṛti (ga) and (n) joined with (i) (i.e. gni), then mahākāla (ma) attached with bhaga (e), then krodha (hum) astra (phaṭ). For the purpose of purifying the heart[2] the five-syllabled mantra is : Tāra(om), pāśa (ām), parā (hrīm) svāhā.

92-94. Ten mantras have thus been mentioned. Now the procedure of installing arghya is being recounted.

With the syllables māṁsa and toya adorned with bindu (laṁ and vaṁ) one should cleanse the ground and then prepare a diagram on the ground with bhūgṛha (square), a circle and a triangle with the mantra for the diagram. Then he should worship the ādhāraśakti stationed in the middle of the circle of fire. Then after worshipping, vahnimaṇḍala one should place the mahāśaṁkha therein. It should be washed with the mantra :[3] vihāyas (ha) is attached with vāmakarṇa (u) and bindu (.) (i.e. hum) and ending with (phaṭ). Then read the mantra : bhṛgu (sa), daṇḍī (tha) trimūrti (i) attached with indu (.) (i.e. sthim).

95-96. Thereafter, he shall worship the great conch while repeating the four mantras. Māyā (hrīm) is attached with three long vowels (i.e. hrām, hrīm, hrūm), Kālī followed by Sṛṣṭi (ka) and long pa (i.e. pā) pratiṣṭhā (ā) is joined with māṁsa (la), pavana (ya) followed by hṛdaya (namaḥ). This eleven-syllabled mantra is the first for worshipping the Mahāśaṅkha.

97-98. Haṁsa (sa), hari (ta), bhujaṅgeśī (ra) added with three long vowels and indu (.) followed by tāriṇī which again ends with kapālāya namaḥ. This is the twelve-syllabled mantra.

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[1] They give the *mantra* for the purification of flowers : *om yathāgatābhiṣekasamāgni me hum phaṭ svāhā.*

[2] For the purification of *citta* the *mantra* is :

Oṁ āṁ hrīṁ svāhā

[3] The mantra for worshipping *Mahāśaṅkha* runs thus ; (i) *hrāṁ hrīṁ Kālīkapālāya namaḥ.* (ii) *Strām strīm strūm tāriṇī kapālāya namaḥ,* (iii) *Hām hīm hum līlā kapālāya namaḥ,* (*iv*) *Hrīm strīm hūm svargakapālāya sarvādhārāya sarvāya sarvodbhavāya sarvaśuddhimayāya sarvāsurarudhirāruṇāya śubhrāya surābhājanāya Devīkapālāya namaḥ.*

Kha (ha) adorned with three long vowels and bindu (.), then meṣa (na) attached with vāmadṛg (i) followed by la kapālāya hṛdayam (namaḥ). This is the third one consisting of eleven syllables.

99-101. Māyā (hrīm), strībīja (strīm), kha (ha) attached with arghīndu (u and bindu (.), followed by svarga which again is followed by Khādima (i.e. the letter that precedes kha (ka) then sarvādhārāya, sarva and sarvodbhava in the dative (i.e. sarvāya sarvodbhavāya) sarvaśuddhimayāya sarvāsurarudhirāya) then rati (ṇa) added with dīrgha (i.e. ṇā) then vāyu (ya), then followed by śubhra anila (ya) surābhājanāya, bhagī (dā) and satya (e) (i.e. de) vikapālāya hṛt (namaḥ). It contains fiftysix syllables for the worship of Mahāśaṁkha.

102. After worshipping the disc of the sun there he shall fill it with water considering it to be nectar. Sandal pastes and flowers as well as rice grains are also placed therein.

103-104. After showing trikhaṇḍa mudrā he should worship the disc of the moon. Vāk (aim), sūkti (hrīm), padmā (śrīm), gagana (ha) along with refa (ra) anugraha (au) and bindu (.) (i.e. hraum) followed by mūlamantra, viyat (ha) joined with anusarga (aum) i.e. (haum). With this mantra the sādhaka should charge the water[1] eight times carefully.

105. By means of hrīm he should pour wine into it and then show śaṅkha and yoni mudrās in it. Then he should conceive in it a circle, an octagon and hexagon therein, he should meditate on the goddess.

106-108. He should worship the deity as mentioned before, then he should perform tarpaṇa[2] rite of the great goddess by means of the index finger, middle finger and the little finger in the water kept in the mahāśaṅkha with mūlamantra four times. He shall perform tarpaṇa of Ānanda

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[1] *Mantra* for charging the water *aim hrīm strīm om hraum hrīm strīm phaṭ hsauḥ* (*hum*). The last syllable has been dropped but *Mantra Mahodadhi* adds *varāhadīpikendrāḍhyo manurekādaśākṣaraḥ*.

[2] *Mantra* for *Tarpaṇa*: *Oṁ hraum hsauḥ namaḥ*.

Bhairava with the mantra beginning with om and ending with namaḥ, the syllables that come between them are kha (ha), refa (ra), manu (au) and bindu (.) (i.e. hraum); then again ha with bhṛgu (sa), manu (au), bindu (.) (i.e. hsaum).

Thereafter, with that water of arghya, he shall sprinkle the materials of worship.

109-110. After showing the gesture of yoni he shall bow down to Bhavatāriṇī. The procedure of the offering of arghya has been recounted. It is the bestower of all siddhis.

He should worship in the aforesaid altar made of the lotus, the hexagon and the pericarp and the square called the house of the earth with nice offerings.

111-115a. All around the square Bhugṛha in different directions he should worship Gaṇeśa and others. He should first worship Gaṇeśa holding in his hand the noose, the goad, the skull and the trident and bedecked in various ornaments and situated in the east.

In the south, he shall worship the charming Baṭuka who has serpents for ornaments, who holds the skull and the trident in his pair of hands and who is encircled by his own herd.

In the west, he shall worship Kṣetrapāla who is naked, dark-complexioned and ruthless and who holds in his hands a sword, a trident, a skull and the drum ḍamaru.

In the north, he shall worship the yoginīs wearing red garments and holding in their arms the skull, drum, noose and the liṅga.

115b-117. Over the head, he shall worship Akṣobhya, the auspicious sage of the mantra of the goddess. The mantra for the worshipping of Akṣobhya is as follows : Akṣobhya vajrapuṣpam pratīccha svāhā. The six aṅgas are to be worshipped in six corners. He shall worship in the petals of the quarters the following deities :

Vairocana, Amitābha, Padmanābha and Śaṅkhapāṇḍura.

118. In order to achieve the desired objects he shall worship Lāmakā, Māmakā, Pāṇḍurā and Tārakā in the spaces between the quarters.

119-122. The following are the mantras mentioned for the worship of Vairocana etc., om and the first letter of the names attached with a bindu (.) and the name in the vocative case followed by 'vajrapuṣpam pratīccha svāhā' (i.e. Om vaiṁ Vairocana vajrapuṣpam pratīccha svāhā).

At the four doors of the bhūgṛha he should worship Padmāntaka, Yamāntaka, Vighnāntaka and Narāntaka. Thereafter, he shall worship Indra and others as well as thunderbolt and other weapons.

One who worships the goddess thus attains wonderful scholarship, wealth, sons, grandsons, splendid glory and control over the people.

123-125. Tāra (om), Māyā (hrīm) Śrīmadekajaṭe Nīla Sarasvati mahogratāre de, bala with netra i.e. va with i (i.e. devi) followed by the pair of gadā (kha and kha) and sarvabhūtapiśāca dīrgha (long vowel) added to agni (ra i e. rā), meru (kṣa) then sān grasa, then gra added to bhṛgu (sa) (i.e. grasa) followed by mama jāḍyaṁ ca and the pair of chedaya twice, then ramā (śrīm), māyā (hrīm), astra (phaṭ) and svāhā. The mantra[1] consists of fiftytwo syllables. With this, one shall offer oblations unto the goddess at the end of rituals every day.

126-128. When the mantra becomes mature, the adept in mantras performs the application of it for the practical purpose.

The devotee shall write the mantra on the tongue of the new-born boy within three days. He shall write the mantra with a gold needle soaked in honey and ghee. Or the adept will write it with a white dūrvā grass.

When the boy attains the age of eight he will become a wonderful poet, will also remain unvanquished by others and will be honoured by kings with gifts.

129-132. During an eclipse he shall take a piece of wood floating in the lake water and make a wedge out of it. Soaking it in oil and honey he should write the mantra on the petal of lotus. He shall envelop it with mātṛkā syllables. After putting this inside a kuṇḍa which is square having mekhalā

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[1] The *balimantra* after the ritual :
Oṁ hrīm Śrīmadekajaṭe Nīlasarasvati mahogratāre devi kha kha sarvabhūtapiśācarākṣasān grasa grasa mama jāḍyam chedaya chedaya śrīm hrīm phaṭ svāhā.

(girdle) in it, he shall place fire in it. He shall perform homas with red lotuses soaked in water and cow's milk. At the end of the homa he shall offer bali.

133-134. Tāra (om) followed by padme padme, then tandrī (ma) viyaddīrghe (hā), lohita (pa), atri (da), viṣa (ma) bhagārūḍha placed over bhaga (e) (i.e. padme), then say padmāvati adorned with jhiṇṭīśa (e) and anila (ya) (i.e. ye) svāhā. This sixteen-syllabled mantra[1] is used for the bali. Thereafter, at midnight, he shall offer oblations with the aforesaid mantra.

135. When this is performed he shall have victory over the poets and become the king of poets. He will be the abode of the goddess of learning and wealth. He will be competent to please people.

136. The adept in the mantra shall apply on his head the yellow pigment charged with the mantra repeating it for a hundred times. Whomsoever he espies becomes as it were, his servant immediately.

137-138. On Tuesday, the devotee shall gather charcoal from the cremation-ground at night. Encasing it with that mantra he should bind it with red threads. Then he should charge it with the repetition of the mūla mantra a hundred times and deposit the amulet in the house of the enemy. This exterminates the enemies along with their families within seven days.

139-140. The devotee shall write the mantra by means of turmeric and salt, on human bones at midnight on Sunday and charge it with the repetition of the mantra a thousand times.

If this is thrown into the house of the enemy, he will have demotion from the higher position and if thrown into the field, it brings about the destruction of plants and if thrown inside the stable it will be the remover of speed (of horses).

141-144. On the birch bark one shall write the mantra by means of red lac juice. The mūla mantra shall be written within the hexagon. The name of the Sādhya should be written in the filament along with the vowels. Externally, it shall have eight petals of the lotus containing eight vargas of syllables and encircled by bhūgṛha. It should be covered with yellow piece of cloth and tied with a silken cord round the neck of the child. It then removes fear from goblins. If it is tied round the left arm of a woman it bestows sons. If it is tied round the right arm of a man it bestows wealth on the indigent. If the man longs for perfect knowledge the amulet bestows perfect knowledge on him. It bestows victory on kings.

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[1] Another balimantra follows :
Om padme padme mahāpadme padmāvatīye svāhā.

CHAPTER EIGHTYSIX

Incarnations of Lakṣmī

Sanatkumāra said :

1. The incarnations of Sarasvatī that bestows siddhis on the people have been mentioned to you. Henceforth, I shall recount the incarnations of Lakṣmī, the bestower of all siddhis.

The mantras of Bālā :

2. Aim, klīm and hrīm are mentioned as the three seed mantras, the sage being Dakṣiṇāmūrti and Paṅkti the metre.

3-5. The deity Tripurā bālā, the middle one (i.e. klim) and the last (i.e. hrīm) are the śakti and the bīja. The first nyāsa is done from the navel to the foot, the second one from the chest and the third one from the head to the chest. The first one is done on the left hand, the second one on the right hand, the third one on both. The three bījas are fixed on the head, in the private parts and on the chest. The nyāsa is called navayoni and the devotee shall fix the mantra nine times.

6-11. He shall fix in the ears and the chin. He shall then fix on the cheeks, on the lotus-like face, in the eyes, in the nose, in the shoulders and in the belly. He shall then fix in two elbows, in the navel, in the knees, in the penis, in the rectum, at the sides, in the heart, in the breasts, in the region of the neck. He should fix them beginning from the left limbs onward. He shall fix Rati in the rectum preceded by vâgbhava; prīti in the heart preceded by the last bīja; between the eyebrows he should fix Manobhava preceded by klīm. Again he shall fix the three bījas placing vâgbhava in the end and Kâma in the beginning (in the locations mentioned before). The śaktis are Amṛteśī, Yogeśī and Viśvayoni.

On the head, in the mouth, in the heart, in the rectum and in the feet he should fix the five bījas of Kâmeśī followed by five smaras beginning with Manobhava in their due order.

The five bījas are hrīm, klīm, aim, śrīm, strīm.

12. The five smaras, the bestowers of all siddhis, are Manobhava, Makaradhvaja, Kandarpa, Manmatha and Kâmadeva.

13-15. The deities of the five arrows named Drāviṇī etc. are to be fixed on the head, in the feet, in the face, in the rectum, and in the heart along with Bāṇeśī bījas. The five bījas of Bâṇeśī are : drām, drīm, klīm, blūm, saḥ. The five deities of the arrows are Drâviṇī, Kṣobhiṇī, Vaśīkaraṇī, Ākarṣaṇī and Sammohanī.

The six aṅgas are to be fixed putting kāma (klīm) in the middle between the third in the beginning and vâg (aim) in the end.

16-18. Thereafter, he shall meditate on the goddess as having the six long vowels thus : She is stationed in a red lotus. She is clad in red garments. She resembles the rising sun. She holds in her hands the gesture of vidyā, garlands and the gestures of fearlessness and the boon. The devotee shall repeat the mantra three hundred thousand times. To the extent of one tenth of it he shall perform homa with the flowers of kiṁśuka (butea frondosa) or oleander mixed with sweet things. The nine-triangled diagram is drawn in which outside of it there should be an eight-petalled lotus.

19-21. In the filaments he shall inscribe vowels and in the petals he shall write the eight vargas (groups) of syllables. At the tip of petals there should be tridents and the lotus be covered with letters of alphabet. The devotee shall worship pīṭhaśaktis in the diagram thus drawn. They are : Icchā. jñāna, kriyā, kāminī kāmadāyinī, Rati, Ratipriyā, Nandā, Manonmanī. After worshipping these pīṭhaśaktis he should conceive the altar with the following mantra.

22-23. In the beginning there should be vyoma (ha) and the third bīja followed by Sadāśiva and Pretapadmāsana in the dative case ending with namaḥ.

This is the mantra[1] of the Pīṭha.

It contains sixteen syllables. After the form of the deity has been conceived by the mūla mantra, he shall invoke the goddess and pray to her along with the different kinds of service.

24-27. After worshipping the goddess in the central triangle, Rati etc. are to be worshipped in the triangle left to it, to the right Prīti and Manobhava in the front. Beginning from the South-east within the triangle he should worship the aṅgas and outside the central triangle beginning from the east and in the front he should worship Smara and the deities of the arrows in the same manner. In the eight triangles he should worship eight śaktis. They are named Subhagā, Bhagā, Bhagasarpiṇī, Bhagamālā, Anaṅgā, Anaṅgakusumā, Anaṅgamekhalā and Anaṅgamadanā.

28. Brāhmī etc. are worshipped in the filaments, and the Bhairavas in the petals. The mothers are worshipped with long vowels in the beginning and Bhairavas with short vowels in the beginning.

29-33. At the tips of the petals the eight pīṭhas are to be worshipped. They are Kāmarūpa, Malaya, Kollagiri, Cauhāna, Kulāntaka, Jālandhara, Oḍḍyāṇa and Koṭṭapīṭha.

In the bhūgṛha in its ten quarters the following ten shall be worshipped viz. Heruka, Tripurāntaka, Vaitāla, Agnijihva, Kālāntaka, Kapālin, Ekapāda, Bhīmarūpa, Vimala and Hāṭakeśvara.

He shall worship Indra and others in their respective quarters along with their weapons. Outside of it, he shall worship Baṭuka, Yoginī, Kṣetranāyaka and Gaṇeśa. In the interstices of quarters he shall worship Vasus and Sūryas, Śivas and Bhūtas. One who worships Bālā Tripura Sundarī shall be the master of wealth and learning.

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[1] The *Pīṭha mantra* of *Bālā* runs thus :
Oṁ hsauḥ Sadāśivāya Pretapadmāsanāya namaḥ.

34-37. If red lotuses are offered in homas, women will be under one's control, kings can be captivated by performing homa with mustard. Goddess of fortune shall stay permanently if homas are performed with the flowers of nandāvarta, rājavṛkṣa, kunda, pāṭala, campaka and bilva fruits. The adept in mantras conquers premature death by performing homa with guḍūcī dipped in milk. By performing homas with dūrvā grass in the aforesaid manner one becomes free from ailments and attains longevity. If the homa is performed with cardamom, agallochum or devadāru the devotee attains perfect knowledge and poetic talents. Fluency of speech is attained by palāśa flowers and rice is attained by the homa performed with cooked rice. By performing homa with food grains soaked in cow's milk or curds one shall conquer ailments.

38-40. Red sandal, camphor, cucurma reclinata, agallchum, rocanā pigment, sandal, saffron and Indian spikenard are taken in parts in the ratio of one, nine, four, eight, seven and four in order. He shall take them to the cremation ground on a night in the dark half of the month and paste them with snow water and big cardemom. In the meantime he shall charge it with the mantra. He shall then apply the paste as a mark on the forehead. By his very vision he will be able to control people and even elephants, lions and other animals as well as Rākṣasas and Śākinīs.

41-44. For the fulfilment of ambitions the curse of the goddess should be removed. After performing the utkīlana (opening of the bar) rite he shall repeat the mantra.

In the first bīja he shall add varāha (ha) bhṛgu (sa) and pāvaka (ra). In the middle one should add nabha (ha), haṁsa (sa) and at the end add pāvaka (ra) and in the third bīja add in the beginning kha (ha) and at the end dhūmaketana (ra). The mantra thus repeated one hundred times becomes free from the curse and bears fruits[1]

Or in the first and in the last bījas ra is not included.[2]

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[1] These verses give direction how the Bālā mantra becomes free of curse : *hsraim hsklrīm hsrauḥ*.

[2] It gives an alternative to remove the curse without adding ra in the first and the third. Thus the *mantra* becomes *hsaim, hsklrīm hsauḥ*.

45-46. There is another method of dispelling the curse as prescribed by scholars. The first (aim), aim, sauḥ, klīm, klīm aim, sauḥ, and klīm. This is the nine-syllabled mantra. If this mantra is repeated a hundred times it shall make the curse of Bālā recede.

47-48. The two mantras viz cetanya and āhlādinī[1] when repeated are conducive to dispel the bar. The three vowels are the cetanī mantra viz. ādhāra (aim), śānti (ī) and anugraha (au) and when Kāma (klīm) remains between tāra (om) in the beginning and hṛdaya (namaḥ) at the end, the mantra is named āhlādinī.

Before the repetition of the mantra one should make the three bījas illumine with the help of following mantra.[2] After brightening the three bījas one should repeat them for the purpose achieving the desired object.

49-52. Vada Vada, ambu (va) along with long vowel (i.e. vā) and smṛti (ga) are lying on ananta (ā) and bāla (va) (i.e. vāgvā), then satya (da) with netra (i) (that is di) and na is like that, (that is ni) are the dīpanī of the first syllable of the nine-syllabled mantra.

Klinne Kledini, then vaikuṇṭha (ma), long kha (hā), antima the last syllable (i.e. kṣa) joined with sadya (o) (that is kṣo), then nidrā (bha) with candra (.) followed by Kuru at the end. This eleven-syllabled mantra is the dīpanī of the middle bīja. Om mokṣaṁ kuru are the dīpanī of the five-syllabled mantra. Without dīpanī Bālā though worshipped does not become effective.

53. For bringing about loss of peace among the enemies the mantra should be repeated in the order as follows : vāg aim, the last vīja, and klīm. For the captivation of the three worlds one should repeat in the order as kāma, vāg and the last bīja and for liberation kāma, the last bīja and bīja vāṇi should be repeated continuously.

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[1] (a) *Cetanī mantra : aim i au* (b) *āhlādinī mantra : om klīm namaḥ.*

[2] *Dīpani mantra* runs as follows. They are three, one for *vāgbhara*, the second for *kāma* and the third for Mokṣadā.

(i) *Vada vada vāgvādini aim,* (ii) *klinne kledini mahākṣobhaṁ kuru,* (iii) *om mokṣaṁ kuru.*

54. At the beginning ofthe ritual of Bālā one should worship three types of Gurus[1] viz. belonging to the divine order, those belonging to Siddha order and those belonging to human beings.

55-57. In the divya line there are seven gurus viz Paraprakāśānandanātha, Parameśānanda, Paraśivānanda, Kāmeśvarānanda, Mokṣānanda, Kāmānanda and Amṛtānanda.

O sage, the five siddhaughas are the following : Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta.

The Mānavaughas are known by the tradition of one's own preceptor.

58. In the diagram named Navayoni the excellent devotee should write the bījas three times round the central tringle clock-wise.

59-60. In the eight petals of the lotus he shall write the syllables of Gāyatrī, three in each. He should encircle them with the letters of the alphabet outside and then draw two bhūpuras (squares) intersecting each other having the corners shining with the bīja of kāma (klīm). The yantra (amulet) called traīpura has been recounted. It should be made effective by means of repetition of mantras and be drawn by means of the ghee left after the homas. When the yantra is worn in the arm, it yields wealth, fame, happiness and sons.

61-63.[2] Klim, tripuradevi vidmahe (we know goddess Tripura) kā followed by visam and bhagi (me), khaḍgīśa and baka (śva) sanetrāgni (ri) then dhīmahi (we meditate), then followed by tannaḥ Klinne pracodayāt. This is called Tripurā Gāyatrī which bestows all achievements and is resorted to even by the gods.

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[1] In *Āgamas* three kinds of Gurus are mentioned. The divine beings come under the first categories known as *Divyaughas*. The second kinds are known as *Siddhaughas* and the third are *Mānavaughas*. The third kinds are powerful yogis but they are human beings. These verses give ten names of the *Divya* line. Their names must end with *ānanda*.

(a) The following are the seven names belonging to *divya* line :

(i) *Paraprakāśānanda*, (ii) *Parameśānanda*, (iii) *Paraśivānanda* (iv) *Kāmeśvarānanda*, (v) *Mokṣānanda* (vi) *Kāmānanda*, (vii) *Amṛtānanda*.

(b) The following belong to *Siddha* line :

(i) *Īśāna*, (ii) *Tatpuruṣa*, (iii) *Vāmadeva*, (iv) *Aghora*, (v) *Sadyojāta*.

(c) The mānava gurus are those from whom a particular disciple has taken his initiation. They are the teacher, the grand teacher, the great grand teacher and the great grand grand teacher.

[2] Klīṁ Tripuradevi vidmahe Kāmeśvari dhīmahi tannaḥ Klinne pracodayāt.

The worship of Annapūrṇā

63. Henceforth, another incarnation of Lakṣmī is being recounted which is the bestower of siddhi unto people.

64-65. Vedādi (om), girijā (hrīm), padmā (śrīm), manmatha (klīm) hṛdaya (namaḥ) followed by bhagavatī Māheśvarī, Annapūrṇā in the dative which ends with svāhā. This vidyā is one of twenty syllables.[1] The sage is Dakṣiṇa, the metre is Dhṛti, Annapūrṇeśī is the deity.

66-67. The six aṅgas should be conceived by means of hṛllekhā bīja (hrīm) possessed of six long vowels. He shall fix the nine words in the nine limbs viz. mouth, nose, two eyes, two ears, two shoulders and the anus. The number of the syllables in each is being told viz one, one, one, one, two, four, four, four and two. They should be fixed with syllables of letters. Thereafter, he shall meditate on the goddess of gods.

68-72a. He shall meditate on the three-eyed goddess whose limbs have the lustre of gold, who appears splendid in her garments and ornaments who is accompanied by Bhū and Ramā the goddess of earth and the goddess of beauty and glory and in whose lotus-like hand there is a gold vessel.

The mantra is to be repeated a hundred thousand times and the homas are to be performed ten thousand times with milk pudding soaked in ghee.

It is prescribed that the worship of the deity is done in the altar along with the nine śaktis viz jayā etc.

(The yantra) has the triangle, with four petals, eight petals and sixteen petals of the lotus and a bhūpura (the square) in which the mantra should be offered with māyā (hrīm). He shall worship Śiva, Varāha and Mādhava in the three corners beginning with the south-east with their respective mantras.

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[1] It gives the mantra of Annapūrṇā thus : Om hrīṁ śrīṁ klīṁ namaḥ bhagavatyai, Māheśvaryai Annapurṇāyai svāhā.

72b-74. Om, gagana (ha) with manu and candra (aum) then hṛdayam (namaḥ) followed by Śiva and Marut (ya, i.e. Śivāya). This is the seven-syllabled mantra of Śiva.[1] He should utter the mantras of Varāha and Nārāyaṇa in the beginning.

Thereafter, he shall worship the six aṅgas. He should worship Dharā in the left and Ramā in the right with their respective mantras. O leading sage, those two mantras are being mentioned.

75-78. "Annam mahyannam me dehi annādhipa", after saying these syllables add taye and mama annam then after the letter pra add dāpaya and svāhā. This mantra[2] consists of twenty-two syllables. O brahmin, for the ritual of Bhūmi it should be encased in bhūmi mantra (glaum) and at the ritual of Śrī it should be encased in Śrī (Śrīm). The seed mantra of bhūmi is smṛti ga la attached with bindu. This is the seed mantra of bhūmi; the seed mantra of Śrī has been mentioned previously.

He shall worship the four śaktis in the four petals with four bījas that have come in the beginning of the mantra. They are Parā, Bhuvaneśvarī, Kamalā and Subhagā. Brāhmī and others are stationed in the eight petals.

79-80. In the sixteen petals he shall worship Smṛti, Mānadā, Tuṣṭi, Puṣṭi, Prīti, Rati, Hṛī, Śrī Svāhā, Svāhā, Jyotsnā, Haimavatī Chāyā, Pūrṇimā along with Nityā and Amāvasyā. They are to be worshipped by the remaining syllables of the mantra.

81-82. The guardians of the worlds shall be worshipped in the bhūpura and their weapons in front of them.

Thus, when the mantra becomes perfect by means of japa, the adept in the mantra becomes equal to Kubera in hoarding the riches and he will be respected by the people.

O excellent sage, henceforth, another incarnation of Lakṣmī is being glorified.

83-85. Praṇava(om) śānti (ī), aruṇā (ha) and kriyā (ra) that is ha is adorned with ra, i and bindu (hrīm), then Bagalā-

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1. The verse gives the Śivamantra thus : Oṁ hauṁ namaḥ Sivāya.
2. The second mantra of Annapūrṇā is as follows : annam mahyannam me dehyannādhipataye mamānnam pradāpaya svāhā.

mukhī sarva and hrādinī, da is joined with indhikā (u)(i.e. du), then pīta (ṣa) is associated with jarā (ṭa) which is joined with pratiṣṭhā (ā) which again is joined with long na, utter vācam mukhaṁ stambhaya (arrest speech and mouth) then kīlaya and buddhim vināśaya and its own bīja (hrīm) then om and svāhā. This is the mantra of Bagalā.[1]

86-89. Its sage is Nārada, the metre Bṛhatī, the deity is Bagalāmukhī. He shall conceive the aṅgas by means of two, five, five, nine, five and eight letters each. Thereafter he shall meditate on the deity who is clad in yellow garments, who is of golden lustre, who makes others stunned, who has the moon for her crest and who holds in her hands the iron club, the noose, the thunderbolt and the tongue of the enemy. After meditating thus he shall repeat the mantra a hundred thousand times. He shall perform homa ten thousand times with campaka flowers. He shall worship her in the altar of Bālā. With sandal pastes, agglochum, camphor etc. he shall draw the diagram for the ritual.

90-92. He shall worship her in a triangle or a hexagon or in an eight-petalled diagram. The sixteen deities to be worshipped are : Maṅgalā, Stambhinī, Jṛmbhiṇī, Mohinī, Vaśyā, calā, Valākā, Bhūdharā, Kalmāṣā, Dhātrī, Kalanā, Kālakarṣiṇī, Bhramikā, Mandagā, Bhogasthā and Bhavikā.

He should worship in all sides of the Bhūgṛha, beginning with east the following :

93-95. Gaṇeśa, Baṭuka, Yoginī and Kṣetra-pālaka. He shall worship outside Indra and others who are endowed with their respective weapons.

When the mantra is achieved thus, the repeater of it can make even gods arrested. The devotee shall wear yellow garments. He shall have yellow seats. He shall wear yellow flower garlands, apply yellow unguents and worship the goddess with yellow flowers. He shall perform the repetition of the mantra with a rosary of turmeric (pieces). He shall meditate on the goddess as yellow-complexioned. Standing in the water he shall repeat the mantra ten thousand times and go on meditating on the goddess.

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[1] **This verse gives the mantra of Bagalāmukhī, which is as follows : Om hrīṁ sarvaduṣṭānāṁ vācaṁ mukhaṁ stambhaya kīlaya buddhiṁ vināśaya hrīm oṁ svāhā.**

96. The homa with gingelly seeds soaked in trimadhu and ghee is conducive to the subjugation of people. With salt smeared in three sweet things, he shall certainly attract people.

97. The homa with margosa leaves anointed with oil causes hatred. The homa with palm, salt and turmeric causes the stunning of the enemy.

98. By performing homa at night in the fire at the cremation ground with domestic charcoal, white mustard, buffalo's milk and guggulu (aromatic resin) all the enemies are destroyed.

99. The feathers of vultures and crows, the astringent oil, terminalia Belerica and domestic charcoal are used in performing homa in the funeral pyre to exterminate the enemy.

100. He who performs homa with dūrvā grass, guḍūcī and fried grains along with the three sweet things shall suppress all ailments merely by looking at them.

101. The devotee shall repeat the mantra a hundred thousand times on the top of the mountain, in a great forest, at the confluence of rivers or in Śiva's temple; while doing this he should remain celibate.

102. The milk of a cow of a single colour, mixed with sugar and honey shall be charged with the mantra repeated three hundred times. If this is drunk it dispels all poisonous attacks.

103-105. Two nice sandals should be made of white palāśa wood and then coloured with red lac juice; then he should charge them with this mantra repeated a hundred thousand times. If a man steps unto them he can go a hundred yojanas within a moment.

Mercury, red arsenic and orpiment shall be ground together and pasted with honey. He shall then charge it with the mantra a hundred thousand times. If this is then applied over the body entirely he will be invisible to all men. This is something mysterious unto those who watch.

106-108. In a hexagon draw the bīja of the mantra with the name of the person desired with powdered orpiment and turmeric mixed with the juice of unmatta (dhattūra). The remaining syllables shall be written around it and it should be adorned with bhūgṛha. Then he should charge it with life and cover it up with a piece of yellow cloth. He should then take some clay from the whirling wheel of the potter and make a nice bull with it. The amulet is then put inside it.

109. Smearing the bull with yellow orpiment the devotee shall worship it everyday. He will be then competent to benumb and stun the words and movements of the enemies, in fact, all their activities.

110-112. The devotee shall take a piece of broken pot lying in the cremation ground with his left hand. With a charcoal taken from the funeral pyre he shall draw yantra therein Charging it with the mantra and kept hidden under the ground it will be able to stun the movement of the enemies. With the charcoal he shall write the yantra in the cloth of the dead body and insert it in the mouth of a frog. He shall then cover it up with a yellow thread and worship it with yellow flowers. By means of this, the speech of the enemy will be arrested.

113. The devotee shall write yantra and keep it under the ground where the oath-taking and solemn ordeal of the enemy is to take place. If it is wiped off by the persons of the enemy the whole ordeal will be stunned.

114. The root of Indravāruṇī shall be charged with the mantra seven times and put into water. The ordeal of the oath with water will be suspended.

115. Of what avail is much talk ? The mantra well practised by the sādhaka makes the movements and thoughts etc. of the enemy stunned and checked. There is no doubt about this.

CHAPTER EIGHTYSEVEN

Durgā Mantra Nirūpaṇam

Description of the *mantras* of *Durgā*.

Sanatkumāra said :

1. O excellent ones three incarnations of Lakṣmī have been recounted to you. I shall now mention the incarnations of Durgā that are helpful to the world.

2-6. Om Śrīṁ hrīṁ hrīm aim, the word vajra followed by vairocanī, kṣudhitā (ya) sūkṣmā (e) mṛtā (?) khāgni indusaṁyutā (ha is attached with ra and bindu, that is hrīm) or pratiṣṭhā (u) hum, then śivā (hrīm) and phaṭ. The mantra ends with svāhā. It has seventeen syllables. Its sage is Bhairava, the metre is samrāṭ, the deity is Chinnamastā, Ramā is the bīja, Svāhā is śakti. Ām Khaḍgāya namaḥ, Īm Khaḍgāya is for the head, ūm vajrāya for the tuft, aim unto the noose for the coat of mail, aum aṅkuśāya is for the eye, āḥ vasurakṣāya is for the palm of hand.

In the beginning the two māyās (hrīm, hrīm) and the astrabīja (phaṭ) are to be attached with the mantra beginning with om and ending with svāhā. Thus after the nyāsa rite of the limbs one should meditate on the great mother.

7-8. He shall meditate on the Goddess thus : She has her abode in the sphere of the sun. She has cut off her head, the forelocks of which are dishevelled. The mouth thereupon is wide open. It is drinking the pouring blood. She is seated above Rati and Manmatha who are engaged in sexual intercourse. She is extremely glad on seeing her own friends Ḍākinī and Varṇinī.

9-11. After meditating thus, he shall repeat the mantra four hundred thousand times. To the extent of one tenth of it he shall perform homas with flowers or fruits of palāśa or bilva.

After performing the ritual beginning with Ādhāraśakti to Paratattva, the nine śaktis are to be worshipped in quarters and in the middle. They are Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī, Aghorā and Maṅgalā.

12-13. The mantra for the pīṭha begins with om followed by sarvabuddhiprade (the bestower of intellect to all), then sarva, bhṛgu (sa) with eye (i) then ddhiprade dākinīye, then tāra (om) followed by vajra and sabhautika khaḍgīśa (vai) and recanīye. After the end of it utter bhaga (e) hyehi (come) then it ends with namaḥ.[1] It consists of thirtyfour syllables.

14. After offering the seat with this he shall worship the goddess in the centre of the triangle and inside the hexagon, the lotus around which there is the square called the bhūpura.

15. He should begin the ritual with the surrounding deities lying outside and go on worshipping in the ascending order. In the exterior of the bhūpura he should worship the thunderbolt etc.

16. Then inside (the bhūpura) he should worship the king of gods (Indra) and the lords of the quarters. Thereafter he shall worship the doorkeepers at the four entrances of the Bhūpura.

17. (The four keepers are) Karāla. Vikarāla, Atikāla and Mahākāla. Eight śaktis are then worshipped in the lotus.

18-21. (They are) Ekaliṅgā, Yoginī, Ḍākinī, Bhairavī Mahābhairavī, Kendrākṣī, Asitāṅgī and Saṁhāriṇī. The six aṅgamūrtis are worshipped in six corners.

The goddess Chinnamastā is stationed in the centre of the triangle. At both sides of her the two friends Ḍākinī and Varṇinī shall be worshipped with the mantra tāra(om) and aim.

When the mantra attains maturity by means of rituals etc, the one competent in mantras shall quickly attain all desires, thanks to her favour, though they may be difficult of access. By performing homa with Śrī flowers he attains good fortune and with its fruits everything desired is attained.

22-24. Through mālatī flowers he attains fluency of speech, through campaka flowers happiness. If one performs hundred homas everyday with the flesh of a goat smeared with ghee, and continues it for a month, all kings will be subservient to him. He who performs a hundred thousand hundred thousand homas with oleander flowers, dispels all kinds of ailments and lives happily for a hundred years. If he performs homa so many times with red flowers he shall captivate even the ministers and kings.

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[1] The *Pīṭhamantra* of the deity is as follows : *Oṁ sarvabuddhiprade sarvasiddhiprade ḍākinīye om sarva vajra Vairocanīye ehyehi namaḥ.*

25. By performing homa with the fruits of udumbara and palāśa trees he attains good fortune. With the flesh of a jackal also he attains the same. With milk pudding and cooked rice he attains poetic talents.

26. He attains good luck through the flowers of bandhūka and the desired things through karṇikāra flowers. By the homa with gingelly seeds and raw rice grains he shall captivate all people.

27. He can captivate people by performing homa with the menstrual flow of women; the desire is fulfilled by means of the flesh of a deer. The stunning is achieved through the flesh of a buffalo. The same is attained through lotuses mixed with ghee.

28. For the death of an enemy one shall perform homa in the funeral pyre with the feathers of the cuckoo, or in the fire kindled with the twigs of dhattūra or the homa is performed with the feathers of a crow.

29. By meditating on the goddess and repeating the mantra, the repeater attains victory in the game of dice, in the forest, at the palace door, in the battle and during the emergency brought about by the enemies.

30. For enjoyment and liberation one shall meditate on the white-complexioned deity for the rite of exorcising; one shall meditate on one of blue lustre for the rite of fascination, one should meditate on her to be red-complexioned for causing death, one should meditate on her to be smoke-coloured and for stunning, one should meditate on her to be gold-complexioned.

31. For the achievement of siddhis one should offer her at night spirituous liquor, etc. The application is to be kept secret, yet it is being mentioned. It yields all siddhis.

32-35. On the fourteenth day of the dark fortnight, during the pitch dark midnight, the devotee shall take bath and wear red garments, garlands and unguents. He must bring a woman of youthful charms to represent the deity Chinnamastā and worship her. She must be beautiful and capable of having intercourse with five men, be of smiling look and have her hair dishevelled. She should be made satisfied by offering her ornaments. She must be made naked and worshipped and then he must repeat the mantra ten thousand times. After giving her offering and spending the night she should be sent away fully contented with gifts of wealth. He shall then feed the brahmins with different kinds of food.

36. In this manner, he shall attain good fortune, sons, grandsons, wealth, fame, good wife, longevity, happiness, virtue and desired things.

37. He should observe ritualistic vow at that night if the repeater of the mantra is desirous of learning. In regard to other desires he should remain in union with her while repeating the mantra.

38. Getting up early in the morning and seated on the bed, the devotee should repeat the mantra a hundred times. Within six months the repeater of the mantra can conquer other poets in the art of poetry.

39-40. This mantra has been barred by Śiva. Hence, the bar should be removed, the method of which is being recounted. The one versed in mantra should repeat hrīm in the beginning and tāra (om) at the end of the mantra. Then it will be the bestower of siddhis. The Chinnamastā is said to be a quick bestower of desired objects in the Kali age.

41-43. *Tripurā Bhairavi.* O excellent sage, I shall recount another incarnation of the goddess.

Jñānāmṛtā (ai), aruṇā (ha), śvetā (sa) accompanied by Krodhinī (ra) and bindu (.) (that is hsraim); śānti (ka) is also associated with the same and nīca (la) (that is hsklrīm) and sarga (sa) with aum (that is hsraum). Vāgbhava (aim), kāmarāja (klīm) and śakti (saum)—with these three seeds Tripurā Bhairavī is of five kūṭas. Its sage is Dakṣiṇāmūrti, Paṅkti is its metre.

44-45. Goddess Tripurā Bhairavī is mentioned as the deity by the teachers. After fixing aim from the navel to the foot, the knower of the mantras should fix klim from the heart to the navel. He should then fix hrīm from the head to the region of heart.

46-47. He should fix the first and the second in each of the hands and the third in both the hands. Again the three bījas are duly fixed in the mūlādhāra and the heart. With the three bījas he should perform the nyāsa rite called Navayoni. He should then perform the mūrtinyāsa in the manner as mentioned in the worship of Bālā.

48-51. The devotee should perform the nyāsa rite beginning with the respective seed syllables of each. He should fix Īśāna and Manobhava on the head (i.e. hsrām Īśānāya strīm Manobhavāya namaḥ). The knower of the self should fix Tatpuruṣa and Makaradhvaja in the mouth. In the heart he should fix Aghora and Kumāra Kandarpa, he should fix Vāmadeva and Manmatha in the anus, and he should fix Sadyojāta and Kāmadeva in the pair of feet. Then, he should perform the placement of the syllables in the faces lying above, in the east, in the south, in the north and in the west.

Bhṛgu (sa) should be lying in Vyoma (ha) and agni (ra) and then the five short vowels beginning with sadya (o) (i.e. o, e, u, i, and a). The bīja of them are to be placed between them (that is hsroḥ hasakala hrāṁ hrīṁ hsrauṁ namaḥ, hsreḥ hasakala hrāṁ hrīṁ hsrauṁ śirase svāhā etc.).

52-54. The nyāsa rite of the limbs is prescribed with the six long vowels preceded by the former bīja. Then he should fix the five arrows named Trailokya-mohana etc. beginning with 'drām Drāviṇyai namaḥ' in the head, 'drīm kṣobhiṇyai namaḥ' in the feet, 'klīm vaśīkaraṇyai namaḥ' in the mouth, 'blūm ākarṣiṇyai namaḥ' in the anus, 'saḥ sammohanyai namaḥ' in the heart again. This is stated as the fixation of arrows.

55-59. With the five bījas beginning with tāra etc. he should fix the deities Subhagā etc on the forehead, between the eyebrows, in the mouth, in the palate, in the throat, in the heart, in the navel and at the root of the penis. The person versed in the use of mantras should fix them according to the method. The deities to be fixed are : Subhagā, Bhagā, Bhagasarpiṇī, then Bhagamālinī, Anaṅgā, Anaṅgakusumā, Anaṅgamekhalā and Anaṅgamadanā. All of them are intoxicated for which they are slow-moving. The chief deities are decorated with multicoloured dresses and ornaments. They hold in their hands the rosary, the book and the gesture of fearlessness, and granting of the boon. Aim, Klīm, Blūm, Strīm and sa with tāra (i.e. saḥ) are the five (bījas).

O sage, thereafter the excellent devotee should perform nyāsa called Bhūṣaṇa (ornament) in the said direction.

60-61. Thus the nyāsa rite being performed in the body, he should meditate on Tripurabhairavī thus : She resembles the thousand-rayed sun. She is clad in pink silken garments. A garland of skulls is worn by her. Her breasts are smeared with blood. In her hands she holds the rosary, the vidyā mudrā, fearlessness and boon. She has three eyes in her face.

62-65. After receiving initiation one should repeat the mantra two million five hundred thousand times keeping his senses in control. He should perform homas with the flowers of brahmavṛkṣa or oleander flowers soaked in trimadhu. The yantra consists of a lotus with eight petals, nine triangles and eight pericarps.

He shall worship the pīṭha of Bhairavī along with the śaktis viz. Icchā, Jñāna, Kriyā, Kāminī, Kāmadāyinī, Rati, Ratipriyā, Nandā and the ninth Manonmanī. The nine śaktis holding the gestures of granting boon and fearlessness are hereby mentioned.

66-69. Aim, followed by lohita (pa) and rāyai, then śrikaṇṭha (a) lohita (pa) anala (ra) with long vowel (that is aparā followed by yai, then hsauḥ, then sadāśivamahāpreta, followed by padmāsana in the dative case, then namaḥ.[1]

With this mantra he should offer seat unto the Gurus in their order. In between the eastern and the central triangle they are to be worshipped.

Then he should conceive the form of the deity by means of five praṇavas and worship the deity duly invoking her therein. He should worship with great concentration and in accordance with the procedure given by the Āgamas. (The mantra is as follows) : Tāra (om), Vāk (aim), Śakti (hrīm), Kamalā (Śrīm), hskhphrem hsauḥ.

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[1] The *āsana mantra* of *Bhairavī* is : *Aim parāyai aparāyai hsauḥ sadāśiva mahāpretapadmāsanāyai namaḥ.*

70. In the corner to the left of the goddess he should worship Rati having the lustre of the moon, who holds the goad and the noose, who is gentle and who is perturbed due to the intoxicated grace and charm.

71. He should worship prīti as stationed in the right corner. She is refulgent as the molten gold and she holds in both of her hands a goad and the posture of salutation.

72. In front of her (he should worship) Manobhavā who is red-complexioned, bedecked in red flowers etc., who holds a sugarcane bow and the arrows of flowers and whose face is beaming with smile.

73. Thereafter, the knower of the procedure should worship the aṅgas as before. In front and in the quarters he should worship the deities of the arrows with their respective mantras.

74. In eight triangles, he should worship Subhagā and others, the eight śaktis who hold in their hands flower arrows and salutation and who have the lustre of the elements.

75. The mothers who are seated on the lap of the Bhairavas and who are perturbed and excited due to grace and charm, are to be worshipped in the eight petals in the proper manner with flowers etc.

76-77. Thereafter, he should worship the guardians of the worlds in the quarters and their weapons outside of it.

By dint of the merits of the previous births, one comes to know the great deity. He who worships her in the manner as mentioned before attains a lot of riches. The knower of the mantra after it has become mature, can do with it whatever he desires.

78. He should perform a hundred thousand or fifty thousand homas with lotuses having no defect in them and soaked in sweet juice. Every day he should feed brahmins.

79. He should propitiate youthful and beautiful women considering them to be deity. At the end of homa he should satisfy his teacher with money and food grains.

80-81. When this has been performed he will have the universe under his control. He will be the abode of the goddess of riches.

By performing homa with red lotuses soaked in trimadhu, or red flowers of oleander or with cooked rice along with milk and ghee one will be able to control the whole universe. The one versed in mantras attains fluency of speech by performing homa with palāśa flowers.

82. The intelligent one should perform homa with aromatic gum resin mixed with camphor and agellechum. He would thereby attain divine knowledge and by means of that become a poet.

83. The homa by means of pieces of twigs of the amṛta plant, soaked in milk conquers all sorts of premature death. For longevity, one should perform homa with dūrvâ grass for three days. It should be soaked in milk.

84. By performing homa with the flowers clitoria termatea he can captivate and control kings and with Karṇikâra flowers he can control their womenfolk.

85. By performing homa with jasmine flowers one can control princes, with Koraṇṭa flowers one can control Vaiśyas, and Śūdras by means of Pàṭala flowers.

86-87. The one versed in the mantra should utter it from the beginning to the end and then from the end to the beginning placing the name of the person intended in between them and then should perform homa with mustard seeds mixed with honey. Thereby, he can captivate kings soon. By the same procedure he can captivate their wives and their sons as well.

88. By performing homa with the flowers of jāti and bilva, mixed with the three sweet things one will be able to control men, women and kings respectively.

89. The one versed in mantras should perform homa with the flowers of mâlatī and bakula dipped in sandal paste. Within a year he attains poetic talents.

90. If one performs homa with the bilva fruit mixed with three sweets one can fascinate the whole world and attain desired glory and fortune.

91-92. If one performs homa with cooked rice and ghee he will have flourishing food and food grains. The devotee with self control should perform homa with camphor along with musk and saffron. He will attain beauty that surpasses that of kandarpa. The repeater of the mantra should perform homa with fried grains soaked in curds, milk and honey. He can thereby conquer all ailments and live for hundred years.

93-94. Two quarters of sandal, one quarter of saffron and one quarter of gorocanā (pigment taken from the cow)— these three articles should be ground into paste with dew. He should then apply a mark on the forehead with it. The person whom he touches or sees or the person who touches and sees him, shall become subservient to him ere long.

95-99. Take equal portions of camphor and kapicora (dolioos pruriens). So also the quarter of caturbhuja and jaṭāmāṁsī and rocanā and saffron. Take a fourth part of agallochum. Mix all these and get everything ground into paste with dew by a virgin. If the devotee applies this as a mark on the forehead he can control men, kings, proud and arrogant women, mad elephants in utter intoxicated excitement, lions, tigers, great serpents, goblins, vampires and demons by merely looking at them.

100-104. Thus the vidyā of Bhairavī has been recounted. Listen to another incarnation.

Worship of Mātaṅgī

Aiṁ, hrīm, śrīm oṁ namaḥ followed by Bhagavati Mātaṅgeśvarī, they say sarvajanamanohari sarvasukharāji, sarvasukharañjini, sarvarājavaśaṁkari sarvastrīvaśa followed by sṛṣṭi (ka) and krodhinī (ra) is joined with vidyā (i) (that is ri) then followed again by sarvaduṣṭamṛgavaśaṁkari, then sarvasattvavaśaṁkari, then sarvalokam amukam (the person intended) ānaya svāhā. This mantra[1] consists of eighty-eight letters. Its sage etc. is the same as in the case of Bhairavī.

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[1] These verses give the *mantra* of *Mātaṅgī* : *aiṁ hrīṁ śrīm oṁ namaḥ bhagavati Śrī Mātaṅgeśvari Sarvajanamanohari sarvasukharāji sarvasukharañjani sarvarñjavaśaṁkari sarvastrīpuruṣavaśaṁkari sarvaduṣṭamṛgavaśaṁkari sarvasattvavaśaṁkari sarvalokaṁ me vaśamānaya svāhā.*

105-108. The person versed in the mantra should perform nyāsas on the body as mentioned below in due order viz on the head, on the forehead, between the eyebrows, in the palate, in the throat, in the neck, in the chest, in the heart, in the pair of arms, in the belly, in the navel, above the genital, in the private part, in the right foot, in the left foot, below the genital and in the anus. He shall fix in these eighteen places in their sequence. The syllables are grouped into three, one, two, four, six, eight, six, seven, eight, ten, ten, eight, four, three, one, two, three, two. This arrangement of words is thus stated.

109. The clever devotee shall fix the letters of the mantra in proper sequence in mūlādhāra, in the heart and in the space between the eyebrows beginning with aim, hrīm, śrīm followed by Rati and ending with Mātaṅgī.

110-111. The person versed in mantras should fix Hṛllekhā, Gaganā, Raktā, Karālikā and Mahocchuṣmā on the head, in the mouth, in the heart, in the private parts and in the feet placing the first letters of their respective names as bījas in the beginning and ending with Mātaṅgī.

112-113. With twentyfour letters the nyāsa is prescribed for hṛt (namaḥ). Svāhā in the head with thirteen, in the tuft of hair uttering vaṣaṭ with eighteen, and with the same number of letters hum is uttered for the coat of mail, with thirteen vaṣaṭ for the eye, and two letters (of the mantra) are prescribed for astra (phaṭ) on the palm. Then he should perform the bāṇanyāsa in the manner as prescribed for Bhairavī.

114-116. He should fix Manmatha etc. ending with Mātaṅgī in the mouth and two shoulders at the sides of hips, in the navel region and against the sides of hips and shoulders with three bījas preceding them. Then the person using the mantra should fix Manmatha, Makaradhvaja, Madana, Puṣpadhanvā, the fifth one Kusumāyudha and the sixth named Kandarpa, then Manobhava, Ratipriya. Thereafter, the knower of the mantra should fix the following deities in the limbs with the mantra ending with Mātaṅgī.

117-118. They are : Anaṅgā Kusumā, Anaṅgamekhalā, Anaṅgamadanā, Anaṅgamadanāturā, Anaṅgamadanavegā, Anaṅgasambhavā, Anaṅgabhuvanapālā, Anaṅgarekhikā. They are to be worshipped ending with Mātaṅgī. They are to be fixed on the limbs of Mūlādhāra, Svādhiṣṭhānā (at the root of the genital), Maṇipūraka (in the navel), in the heart, in the throat, in the mouth, between the eyebrows and on the head by the person versed in the use of mantra.

119-127. The former two are Lakṣmī and Sarasvatī, then follow Rati, Prīti, Kṛttikā, Śānti, Puṣṭi, and Puṣṭi crowned with the word Mātaṅgī. The person versed in the mantra should fix the mūlamantra separately on the head.

He should fix the mantra in mūlādhāra, above the genital, in the navel, in the heart, in the throat, between the eyebrows, in the bindu, in the region of Kalā (ardhacandra), in nirodhikā, in nāda, in nādānta, in unmanī, in Viṣṇuvaktra, and in the disk of Dhruva.

Thereafter, he shall fix ending with Mātaṅgī the following, Vāmā, Jyeṣṭhā as well as Raudrī, Praśāntā, Śraddhā, Maheśvarī, Krīyāśakti, Sulakṣmī, Sṛṣṭi, Mohinī, Pramathā, Śvāsinī, Viddyullatā, Cicchakti, Sundaranandā, Nandabuddhi in their sequence. The excellent teacher should duly fix Mātaṅgī preceded by three bījas and Mahā and similarly Mātaṅgī preceded by Mahālakṣmī, and the same preceded by Siddha Lakṣmī and the mūla mantra in the sphere of ādhāra. Then he should perform the pervasive nyāsa with that (that is the mūla mantra).

128-131. He who thus performed the nyāsa rite in the limbs should meditate on the deity of the mantra. She is dark-complexioned, who listens to the words of the parrot, whose one foot rests on the lotus, who bears the crescent moon, who plays on the lute, who is perturbed due to wine, who is clad in red silken garments, whose hair appears splendid thanks to the Kalhāra garland, for her hair crown. Her forehead shines on account of the mark on the forehead.

He should repeat the mantra ten thousand times. To the extent of one tenth of it he should perform homa with madhūka flowers mixed with three sweet things for the maturity of the mantra. He should draw a diagram of the mystic lotus with eight petals and a triangle for its pericarp.

132. Then outside of it there should be eight-petalled lotus, a circle surrounded by sixteen petals, then further outside these

should be square and rendered graceful and pleasing to the eyes.

133. In this altar he should worship in sequence the nine śaktis beginning with vibhūti as mentioned before and Mātaṅgī in the end.

134. The mantra runs thus : in the end (say) Śakti Kamalāsanāya namaḥ preceded by vāk aim hrīm śrīm. This is the mantra for the worship of the pīṭha.

135. Conceiving the form of the deity by means of mūlamantra the one versed in the use of mantra should invoke the deity therein and worship her in the manner mentioned below.

136. The intelligent devotee should worship Rati and others as before in the three corners. The five beginning with Hṛllekhā are worshipped in the centre and at four quarters by the person versed in the mantra.

137. They hold noose, goad, fearlessness and boons and are of the complexion of elements. Then the one who is versed in the procedure should worship the sages as before.

138-139. He should worship the four arrows in the quarters and the fifth in the front. Thereafter, Anaṅga Kusumā and others are to be in the middle of the petals. They hold the noose, the goad, fearlessness and the desired boon. They have pink-complexioned body. At the tips of the leaves are to be worshipped Lakṣmī and others with lutes in their hands.

140. Outside, in the eight petals Manmatha and others are to be worshipped. They are haughty. At the hind they are equipped with quivers, flowery arrows and the bow made of sugar canes.

141. The mothers Brāhmī etc. having the characteristics mentioned before, are worshipped in the leaves. Then further on the tips, the scholarly devotee, should worship the Bhairvas named Asitāṅga and others.

142. Again, in the sixteen petals are to be worshipped the sixteen Śaktis named vāmā and others, who are dark-complexioned and who are engaged insinging in the accompaniment of lutes.

143. In the four squares on their four quarters, he should

worship the four deities placing Mātaṅgī in the beginning. They are haughty and mad and in their hands shine lutes.

144. He should worship vighneśa in the south-east corner, Durgā in south-west corner, the Baṭukas in the north-west and Kṣetrapa afterwards in the north-east.

145. The guardians of the worlds are to be worshipped outside along with their thunderbolt and other weapons. When this mantra is mature the one versed in the mantra can achieve desired objects.

146-147. By performing homas with mallikā, jāti and punnāga flowers one becomes the abode of good fortune. If the fruits or leaves of bilva tree are offered in homa the prince shall regain kingdom once lost. One attains glory through lotuses, through lilies one can fascinate the whole universe and through acids mixed with honey one attains pretty women.

148. The homa performed with the twigs of vañjula causes rain ere long. By performing homa with pieces of amṛta plant smeared with milk one dispels fever.

149. One attains longevity by means of dūrvā grass, through rice grains one becomes rich, through kadamba flowers one attains the power to fascinate. They are to be soaked in three sweet things.

150. The homa performed with the flowers of nandyāvarta is the bestower of fluency of speech. For the purpose of flourishing glory desired by the person, one should perform homa with the flowers of margosa.

151-152. By performing homa with palāśa flowers a man becomes refulgent and brilliant. Sandal paste, agallochaum, musk, camphor, saffron and the pigment from the cow when offered in homa or applied as the mark in the forehead are conducive to the ability of fascinating others and gaining friendship and affection. Through homa with the root of nirguṇḍi a man becomes liberated from fetters.

153. The homa with salt accompanied by the oil of margosa is destructive of enemies. Through salt mixed with powdered turmeric one shall be able to stun the entire universe.

154. O excellent brahmin, this siddhavidyā of Mātaṅgī has been mentioned to you. Listen, I shall recount to you another incarnation.

155. *Worship of Dhūmāvatī* :

Prīti (dh) is adorned with dīpikā (ū) and Candra (.) ; i repeated twice dhūm dhūm, then, again the syllables dhūmā is added with vatī and svāhā, the mantra[1] will be of Dhūmāvatī containing eight letters.

156. Its sage is Pippalāda, Nivṛt is the metre and the deity is Dhūmāvatī. The aṅgas should be conceived with the bīja adding with it six long vowels.

157-160. Thereafter, he should meditate on Dhūmāvatī. She is the cause of misery to the enemy. She is pale, restless, evil-minded, tall and shabbily dressed. Her tresses are loose. She is subtle and a widow. She has only a few teeth. She is seated in a chariot the flag of which is marked with the emblem of a heron. Her breast hang loose and suspended. She has a winnowing basket in her hands. Her eyes are stern. In her other hand, she offers boon. Her hair are grown enormously. Her eyes are crooked partly and partly straight. She is ever distressed with hunger and thirst. She is terrifying and is very fond of quarrels.

161. After meditating on the goddess thus he should utter namaḥ, svāhā and phaṭ and fix the bīja on the sādhya (the person intended) and placing a Śiva over it the devotee should perform japa. Then placing the name of the enemy between the mantra and Śiva one should repeat mantra.

162-163. The scholarly devotee should wear a turban and a coat; when it is dark fortnight day and night he should observe fast. He should sit in an empty temple in a forest or a cremation ground. For the purpose of achieving and realising the effectiveness of the mantra he should observe restraint in speech and continuously meditate on the goddess. If the japa goes beyond a thousand, the enemy is attacked by fever.

164-166. Through five products of the cow or through milk the fever is subdued. He should write the first syllable of the mantra and then the name of the enemy. He shall then write the second syllable of the mantra and then the name of the enemy. He shall then write the whole mantra. If the mantra is then repeated eight thousand times the enemy will die. The devotee shall take a heron and burn it in the funeral pyre. The person knowing the mantra shall then take its bhasma (ashes) and charge it with the mantra hundred and eight times along with the name of the enemy. This exorcises the enemy.

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[1] The *mantra* of *Dhūmāvatī* is : *dhūṁ dhūṁ Dhūmāvatyai* svāhā.

167-169. With the bhasma of the cremation ground he should make a Śiva and repeat the name of the enemy alongwith the mantra over it during the fortnight. In this ritual he should offer the incense of milk of she-buffalo. This causes mishap to the enemy.

170. Thus the four incarnations of Durgā, the mother of the universe have been mentioned, in brief. What else do you wish to ask ?

CHAPTER EIGHTY EIGHT

Rādhādimantra -Nirūpaṇam

Mantras of Rādhā and others)

Sūta said :

1-2. O brahmins, after hearing thus of the mode of worship of all incarnations along with their mantra and procedure of meditation, Nārada of divine vision, humbly asked him of the names of incarnations of Śrī Rādhā, the primordial mother of the universe.

Nārada said :

3. O sage, I am blessed and contented thanks to your grace, since I have heard the greatness of the mantras of the mothers of the universe.

4-5. Just as the incarnations of Lakṣmī and others have been glorified, so also, (please recount) the greatness of the incarnations of Rādhā. I wish to hear it. O foremost among the knowers (of greatness) what is their number ? What are their features and powers of the incarnations of Rādhā ? Please recount them truly as all of them are the bestowers of all attainments.

6. On hearing these words of Nārada, Sanatkumāra, the son of Brahmā, meditated on the lotus-like feet of Rādhā and said.

Sanatkumāra said :

7. Listen, O brahmin, I shall mention the secret of secrets, the story of the incarnations of Rādhā. It is the bestower of desired achievements to those who are devoted to her.

8-11. Candrāvalī and Lalitā are the two everlasting beloved friends. Candrāvalī is the chief among the group of eight beginning with Mālāvatī. Lalitā is the mistress of the eight beginning with Kalāvatī. In the worship of Rādhā's feet, Mālāvatī and others are mentioned. Now listen to the names of those of whom Lalitā is the chief. They are Kalāvatī, Madhumatī, Viśākhā, Śyāmalā, Śaivyā, Vṛndā and Śrīdharā. They are possessed of the form similar to hers. There are other friends also mentioned to be thirtytwo among whom Suśīlā is their chief.

12-15. O highly blessed one, listen to them. I shall mention their names. They are : Suśīlā, Śaśilekhā, Yamunā, Mādhavī, Ratī, Kadambamālā, Kuntī, Jāhnavī, Svayamprabhā, Candrānanā, Padmamukhī, Sāvitrī, Sudhāmukhī, Śubhā, Padmā, Pārijātā, Gauriṇī, Sarvamaṅgalā, Kālikā, Kamalā, Durgā, Virajā, Bhāratī, Surā, Gaṅgā, Madhumatī, Sundarī, Candanā, Satī, Aparṇā, Manasā, Ānandā, these are the thirtytwo friends of Rādhikā.

16. Once, gentle lady Lalitā assumed the male form of Kṛṣṇa. She created sixteen Kalās (parts) having the same lustre like her.

17. O excellent sage, I shall describe their mantra, meditation and their mystic diagram and their mode of worship. It is a great secret in all Tantras.

18-21.[1] The following Śaktis are vowels: Vāta (a) marut (ā), agni (i), vahni (ī), dharā (u), Jalam (ū), vibhu (l) svaḥ (l), cara (e), śuci (ai), bhūḥ (o), vanam (au), kham (am).

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[1] These verses give the code of alphabets as followed by *Tantrarāja*. These modes are quite different from those which we have followed so far.

Prāṇa (ka), tejas (kha), Sthirā (ga), vāḥ (gha), dyuḥ (ṅa), vāyu (ca), prabhā (cha), jyā (ja), kaṁ (jha), abhraṁ (ña), nāda (ṭa), dāvaḥ (ṭha), kuḥ (ḍa), pātha (ḍha), vyoma (ṇa), rayaḥ (ta), śikhi (tha), gotrā (da), toyam (dha), śūnyam (na), javī (pa), dyuti (pha), bhūmi (ba), rasa (bha), nabhaḥ (ma), vyāpta (ya), dāha (ra), rasā (la), ambu (va), viyat (śa), sparśa (ṣa), hṛt (sa), haṁsa (ha) ilā (la), grāsa (kṣa) are of the nature of hal (consonants),

22. Rādhā herself is lying in grāsa (kṣa) and she is of the nature of śakti. the remaining sixteen are her kalās and the thirtytwo are known to be their kalās.

23-25. The entire sphere of Vāk, O lord of sages, is permeated by these śaktis. Śrī Radhā[1] has assumed the form of Ṣoḍaśī (the sixteenth) among those led by Lalitā. She is called the goddess Sundarī by the Tāntrikas. How Kurukullā Vārāhī and both Candrāvalī and Lalitā came into being and the number of mantras also will be recounted by me to you in the proper way.

Hṛt (sa), prāṇa (ka), ilā (la), haṁsa (ha) with dāha (ra), vahni (ī) and sva (.) is cited as Lalitā.[2]

26-27. With the difference of arrangement of haṁsa (ha) she is of three forms, listen to it according to its sequence. The first one is preceded by haṁsa, the intermediate one in which ha is lying in the middle and the third is the basic one. The fourth one is she herself with them (that is three groups of syllables) by the last hrīm. Among the bījas the fourth one is conducive to liberation and the three others are conducive to possession.

From the above account we do not find *Visarga*, but on the perusal of the text we find that *śakti* to represent *Visarga*.

[1] In order to colour the text with the *Vaiṣṇava* tradition *Rādhā* is stated to be the Supreme *Śakti* and all things are her emanations. From the aspect of *mātṛkā* she represents *kṣa*, the last of the consonants, *candrāvalī* and *Lalitā*, stand for *haṁsa* (*ha*) and *ilā* (*la*) respectively. The sixteen vowels are their *kalās* and consonants are the *kalās* of those vowels. Hence the entire creation of words is thus permeated with these *Śaktis*.

[2] This gives the *vidyā* of *Lalitā* which is as follows : *Sakala hrīm*.

28-30. Thus the Vidyā of Tripurasundarī has been recounted.

The bīja of Vaśinī[1] is mentioned by dāha (ra), bhūmi (va), rasā (la), kṣmā (ū) and sva (.) (that is vlūm). The great Kāmeśvarī bīja is mentioned by prāṇa (k), rasā (la) joined with śakti (hrīm) (that is klhrīm). The mantra of Mohinī is formed by the combination of śūnya (na), ambu (va), rasā (la), vahni (ī) and sva (.) (nvlīm). The bīja of Vimalā is mentioned by the combination of vyāpta (ya), rasā (la), kṣmā (ū) and sva(.) (that is ylūm). By the combination of jya (ja), nabha (ma), dāha (ra), vahni (ī) and sva (.) the mantra of aruṇa is formed.

31-32. The mantra of Jayinī[2] is cited as the bestower of victory everywhere. The mantra consists of kam (jha), nabha (ma), dāha (ra) vyāpta (ya), kṣmā (ū) and sva (ṁ) (that is jhmryūm).

The mantra of Sarveśvarī is the bestower of victory everywhere.

The mantra of Kaulinī consists of grāsa (kṣa), nabhaḥ (ma), dāha (ra), vahni (ī), sva (.) (that is kṣmrīm).

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[1] These verses give the *mantras* of *Vaśinī, Kāmeśvarī, Modinī, Vimalā, Aruṇā, Jayinī, Sarvasiddhikarī, Kaulinī.*

In *Nityaṣoḍaśikārṇava* we have these deities mentioned along with their *bījas*. The deities are connected with the letters of alphabets. These groups of eight are the presiding deities of the eight groups of alphabets respectively. *Vāmakeśvara* Tantra adds that the deities being propitiated properly, a person who worships them can have control over the entire world. See *Nityā Soḍhā*, p. 90.

[2] The text does not give the *mantra* of *Jayinī.* It may be restored from *Tantrarāja Tantra*, Chap IV. p. 68 thus *Haṁsaḥ Sahṛdrasāmbuḥ syād vyāpta kṣmā svair yuto manuḥ.*

The combination of the *mantra* is as follows : *haṁsaḥ* (*ha*) with *hṛt* (*sa*) *rasā* (*la*), *ambu* (*va*), *vyāpta* (*ya*), *kṣmā* (*u*) and *sva* (.) that is *hslvyūm.*

The commentator of T. R. takes *kam* as *la*, then the mantra will read *la ryum.*

The *nyāsa* rite makes the devotee one with the deity. His identification with the deity makes him worthy to worship her, for it is stated in the *Tantra* that after having attained *Devīhood* in oneself one should worship *Devī.*

The commentator of T. R. does not give the inner meaning of the word *Yantrita.* He only states that it is to be known from the teacher.

33. The nyāsa rite is to be performed with these eight mantras of śaktis (vaśinī etc.) along with vargas (that is placing a k c ṭ t p y ś) in the beginning and ending with vāgdevatā (vāgdevatāyai namaḥ), by dint of which one should become one with the goddess.

34. He should fix in the cerebral orifice, on the forehead, in the joint of the eyebrow, on the throat, in the heart, in the navel, in mūlādhāra, in two feet from the root upto the end of them.

35-37. He should perform the ṣaḍaṅga rite with the bīja adding with six long vowels.

He should meditate on Lalitā, the red-complexioned one who is holding in her hands the arrows, the bow, the noose and the goad. She is joyous and kept in restraint on the lap of Kāmarāja. The goddess stationed in the middle is only one but she assumes sixteen forms. Hence, one should worship the other fifteen in her limbs. Śiva is the sage, the metre is ukta, Lalitā and others are the deities.

38. Later on, I shall explain in detail the surrounding deities of Nityās and application of mantras in the chapter called Nāmasañcaya (the collection of names).

39. *Kāmeśvarī*

Among the sixteen Nityā deities[1] Kāmeśvarī is mentioned to be the second and is the bestower of all desires. Listen, O Nārada.

40-42. Śuci (e) is joined with sva (.) Lalitā shall be the second. Śūnya, agni, raya and vyāpta (i.e. nityā), prāṇa, rasā, agni, the pair of śūnya, cara, nabho gotrā, (i.e. Klinnamadā) gotrā (da) again is attached with dāha (ra), ambu (va) is joined with cara (e) (i.e. drave), hṛt (sa) is joined with śakti

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[1] The deities called *Nityās* are sixteen. The central one is described as *aṅginityā* and the other *Nityās* are *aṅgas*, the one is the body and the others are limbs. Lalitā is *Kāmeśvarī* seated in the lap of *Kāmeśvara*. Her seat is in the centre of *Śrīyantra* and her *mantra* according to our text is *sakala hrīm*, *ha* is placed in the beginning, middle and end and by changing its positions other *mantras* are obtained. The fifteen *Nityās* are but the emanations and the surrounding deities of the *Ādyā Nityā* and serve as veils (*āvṛti*).

(:) and vana (au) (i.e. sauḥ). This Kāmeśvarī Nityā consists of eleven letters. It is the bestower of desires.

43-46. He should conceive the six aṅgas with the mūlavidyā in the proper sequence. With one, the heart is conceived, the head is also conceived with that much, the advayam the tuft with the third and the fourth, with the fifth and sixth kavaca, with seventh, eighth, ninth and tenth the eye, and with the one viz the last one astra is to be done. He should fix the syllables of vidyā in the pair of eyes, ears and nostrils, in the tongue, in the heart, in the navel, in the anus. Then he should perform the nyāsa[1] spreading it all over the limbs beginning with the head and ending with the forefoot. Then again, he should perform the nyāsa of the syllables of vidyā in these locations. Thereafter, with the entire thing he should perform the vyāpaka rite in the aforesaid manner.

Henceforth, I shall mention meditation which is prescribed for the daily ritual and whereby the deity being highly pleased grants the desired objects without any strain.

47-51. Meditation : She resembles a crore of rising suns, who is shining splendidly with ruby-set crown. She is bedecked in necklaces, garlands, girdles, rings, anklets and other ornaments. She has six arms and three eyes, the digit of the moon has adorned her crest. She is present in a lotus of five[2] petals, eight petals, sixteen petals, two circles, a hexagon and a square. Her gentle smile heightens the beauty of her face, she has slow benign look of mercy. She holds in her hands, noose,[3] goad, sugarcane bow, the flower arrows, a jewelled vessel full of nectar and a boon. Thereafter, the devotee should apply the mantra for practical purposes when the mantra has become mature.

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[1] The *nyāsa* on the limbs and fingers are performed with the letters of the *mantra*. The procedure is given in the verse. It should be remembered that each syllable should be attached with the *jāti* (i.e. *namah, svāhā, vaṣaṭ* etc).

The *vyāpaka nyāsa* is prescribed to be performed after all the *nyāsas*. See Commentary of T. R, p. 126.

[2] The diagram is to be drawn in the following method. At first draw a square, inside which draw a hexagon, two circles apart from each other by one digit, then draw a third circle apart from the second by four digits. Then draw five petals round the inmost circle, then draw eight petals round the second, and sixteen petals round the third circle.

[3] The weapons are to be conceived as placed in the left upper hand and then in the lower hand and then in the third lower hand. In the same way the three other weapons are conceived to be held by the deity first by the upper hand and then by the second and by the lower, and then the last one by the lowest hand.

52-73. *Bhagamālini*

I shall say about the third named Bhagamālinī. The first syllable of Kāmeśvarī is the first (that is aim), then rasa (bha), sthirā (ga) rasa (bha) attached with dharā (u), then sthirā (ga) with cara (e) (that is bhuge), then rasa (bha), sthirā (ga) and śūnya (na) joined with agni (ī) (that is gni), then rasa (bha) sthirā (ga) with (o) (that is bhago) gotra (da) with dāha (ra) and agni (i) (that is bhagodari), then rasa (bha), sthirā (ga), nabha (ma) joined with marut (ā), rasa (la) attached with cara (e) (i.e. bhagamāle), then rasa (bha) sthirā (ga) joined with marut (ā), ambu(va), haṁsa(ha) attached with cara (e) (i.e. bhagāvahe) then rasa (bha), sthirā (ga) then sthirā (ga) joined with dharā(u) (gu), haṁsa (ha) is attached with vyāpta(ya) and cara (e) (bhagaguhye), then rasa (bha), sthirā (ga), vyāpta (ya) attached with bhu (o) śūnyam (na) joined with agni (i) (bhagayoni), rasa (bha), sthirā (ga), śūnya (na) with agni (i) marut (a) with javī (pa), raya (ta) agni (i), śūnya with agni (i) (bhaganipātini), then hṛt (sa), dāha (ra) with ambu (va), (that is sarva), rasa (bha), sthirā (ga) (bhaga), ambu (va), viyat (śa) with bindu (.), prāṇa (ka) dāha (ra) with agni (i) (that is sarvabhagavaśaṁkari), then rasa (bha), sthirā (ga), kṣmā (u) is attached with dāha (ra) (i.e. ru), this again is joined with cara (e) and javī (pa) (that is bhagarūpe), then from the former vidyā (that is Kāmeśvarī) the letters from the third onward i.e. the four consecutive letters are to be taken (they are nityaklinne) then rasa (bha) then sthirā (ga) then hṛt (sa) is joined with ambu (va), then dāha (ra) is attached with kṣmā (u) (i. e. rū), javī (pa), is joined with cara (e) that is bhagasvarūpe), hṛt (sa) is joined with dāha, ambu and marut (va, ā and ra) (= sarva), vyoma (ṇā) is joined with agni (i) (sarvāṇi) then rasa (bha), sthirā (ga) joined with marut (ā) śūnyam (na) with agni (i), then nabha and cara (ma and e), then haṁsa (ha) joined with vyāpta and marut (ya and ā), śūnyam (na) vyāpta (ya), then ambu (va), dāha (ra) with cara (e)(varade). dāha (ra) is similarly so (i.e. re) and raya ta is also like that (i.e. te), then hṛt (sā) with dhara (u) (i.e. su) is joined with dāha and raya along with (e) (i.e. rete), rasa (bha) sthirā (ga) then prāṇa (ka) with rasa (la), agni (i) (kli), then the pair of śūnyā (nna) along with cara (e) (i.e. bhagaklinne), then the two letters of the former are the first two that follows, that is, kli then the pair of śūnya (na), (klinna), then gotra (da) with dāha (ra) (dra) then cara (e) with ambu (va) (drave) then prāṇa (ka) along with cara (e) and rasa (la) (kle), gotrā (da) vyāpta (ya) gotra (da) with dāha (ra) and marut (ā) ambu (va) vyāpta (ya) (drāvaya). Vāta (a), nabha (ma) joined with bhu (o), vaḥ (gha) (amogha) then cara (e) (amoghe), rasa (bha) sthirā (ga) ambu (va) with agni (i) and the pair of vāyu (ca and ca) with cara (e) (bhaga vicce), then grasa (kṣa) with dharā (u), rasa (bha) with śakti (:), then again grasa (kṣa) with bhuḥ (o) rasa and vyāpta (bhaya) (that is kṣobhaya), then hṛt (sa) dāha (ra) with ambu (va), hṛt (sa), raya (ta) with ambu (va) and marut (ā) then śūnya (na) without the vowel sound (that is sarvasattvān), then rasā (bha) and sthirā (ga) is joined with cara (e), viyat (śa) is joined with ambu (va), dāha (ra) is joined with agni (i) (ahageśvari). Then śuci (ai) is joined with sva (.) (aim), Bhūmi (ba) is attached with rasa and kṣmā and sva (bhum), this composite seed lies in five places after the other. The five seed mantras are adorned with bindu. They are as follows : jyā (ja) with cara (e) (jem), rasa (bha) (bhem) and bhuḥ (o) is joined with nabha (ma) (mom), haṁsa (ha) with cara (e) (hem), it comes twice (hem), then prāṇa (ka) is joined with rasa (la), agni (i) (kli), then the pair of śūnya (nn) joined with cara (e) (klinne), then hṛt (sa) dāha (ra) ambu (va) with marut (ā) (sarvā) vyoma (na) with agni (i) rasa (bha) sthirā (ga) is joined with marut (ā) then śūnya (na) with agni (i) (sarvāṇi bhagāni), nabha with cara (me) ambu (va) viyat (śa), nabha (ma) joined with marut (ā) śūnya (na) vyāpta (ya) (me vaśamānaya) then hṛt (sa) is associated with raya, dāha, sva and vahni (strīm), then haṁsa (ha) with dāha (ra) ambu (va) rasa (la) cara (e) svam (.) (hrvlem), then the last one is haṁsa (ha) is joined with dāha,

(r) vahni (ī) and sva (.) (hrīm). This nityā called Bhagamālinī is made of one hundred and thirtyfive letters.

74-78. The aṅgas are to be conceived with the first syllable of the mantra. With the first letter the nyāsa on the head (is performed) then with the four the head is cited, with the three the tuft is prescribed, then with three groups of four[1] the remaining limbs are prescribed (i.e. kavaca, netra and astra to be fixed in sequence).

He should then meditate on the goddess who is pink-red in colour. She is a beautiful lady with pink embellishment. She has a smiling face with three eyes and six arms. She is seated on a lotus. She holds in her left hand the kalhāra flower, the noose, the bow of Puṇḍra variety of sugarcane. In her right hands she holds a lotus, the goad and the flower arrow. She is surrounded on all sides with the groups of Śaktis similar in form and who are eulogised by the other deities emanated from the letters. They are of the nature of intoxicating love and rapturous in excitement. Thus, the third deity has been mentioned who is the enchantress of the mind of women.

79-83. O great sage, listen to the fourth vidyā called Nityaklinnā. Haṁsa (ha) is joined with dāha (ra), vahni (ī) and sva (.) (i. e. hrīm) and the eight letters beginning from the three belonging to Kāmeśvarī (i.e. Nityaklinne madadrave), then hṛt (sa), ambu (va) and marut (ā) and haṁsa (ha) is joined with marut (ā) svāhā. It contains eleven letters. The aṅgas are to be conceived with the letters of vidyā. The hṛdaya is to be conceived with the first (bīja) and with two each of the remaining limbs are to be conceived. He shall perform the nyāsa rite beginning with the root of the thumb and ending with the tip of the little finger and then going up. Then fixing the remaining letters in two palms he should fix the syllables in the heart, in the eyes, in the ears, in the two nostrils, in the skin, in the penis, in the anus, and in the feet.

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[1] *Guṇavedākṣaraiḥ* means the four syllables for *kavaca*, *netra* and *astra* for each. These three are *guṇas* and *veda* means four. For performing the *nyāsa* rite four syllables are taken separately from the *mantra* and fixed in the above-mentioned locations.

84-86. He should meditate thus : She is red and pink in embellishment. She is clad in pink garments. Her garlands and unguents are pink-coloured. Her lotus-like face wears a charming smile. Her face appears splendid with the three eyes. She shines with pearl-like drops of sweat on her forehead. The crescent moon adorns the crest of her crown. In her four hands she holds the noose, the goad, the drinking vessel and fearlessness. She occupies a lotus as her seat. She is slow and lazy due to intoxication.

87. After meditating thus he should worship Nityā called Nityaklinnā along with her śaktis. O sage, the meritorious fourth deity has been recounted, who is called Nityaklinnā.

88-92. By the repetition of the mantra, women, delicate like fresh butter, melt as butter melts in contact with fire.

Bhuḥ (o) joined with sva (.) (om), then prāṇa (ka) joined with dāha (ra) and with the former letter (that is krom), similarly, rasa (bha) joined with dāha(ra) and the former(om) (bhrom), again prāṇa (ka) joined with dāha (ra) and with vana (o) and sva (.) (krom), then kam (jha) joined with dāha (ra) and with that (i. e. om) (jhrom), then prabhā (cha) joined with dāha (ra) and that (i.e. om) (chrom), then jya (ja) joined with dāha (ra) and with that (om) and the last two letters of Nityaklinnā i.e. svāhā. This nine-syllabled mantra of Bheruṇḍa is the bestower of all attainments. He should fix the six aṅgas with six syllables lying in the middle excluding om and svāhā.

Then he should perform the rite of varṇanyāsa (nyāsa with letters). He should fix in the cerebral orifice, in the middle of the eye-brow, in the mouth, in the throat, in the heart, in the navel, in the cāra, and on the pair of feet. After performing the mātṛkānyāsa he should fix nine syllables. Henceforth, I shall mention meditation of the goddess. It is the bestower of all attainments.

93-95. *Meditation*

Her body resembles molten gold. She has three eyes. She has a charming smile beautifying her face. She is bedecked in divine ornaments. She is embellished with ear-rings, necklace, shoulderlets and cluster of jewels. She is exceedingly beautiful with ornaments like girdle, anklet, ring etc. She is holding in her hands the noose, the goad, the shield, the sword, the iron club, thunderbolt, bow and arrows. She is seated during the worship but differently at the time of practical application.

96-97. The śaktis have the same form and features who are adorned with shining weapons. They are surrounding her and have smiling faces. The devotee should worship vijaya etc. O leading sage, thus the fifth deity has been recounted. She is called Bheruṇḍā. Merely by remembering her, three kinds of poisons are destroyed instantaneously.

98. O excellent brahmin, the sixth deity is Nityā called vahnivāsinī. Listen to the procedure of her worship. It is the bestower of excellent attainments on the aspirant.

99-100. The first syllable of Bheruṇḍā is the first syllable of her and the second syllable of her is the first syllable of Nityaklinnā (i.e. oṁ hrīm) then ambu (va), śūnya (na) along with haṁsa (ha) and agni (i) (that is vahni), then ambu (va) joined with marut (ā) then hṛt (sa) joined with marut (i) (si), then śūnya (na) joined with vyāpta (ya) and śuci (ai) (nyai) then again śūnya (na) joined with nabha (ma) with śakti (:) (i.e. namaḥ). Thus the nine-syllabled mantra is mentioned.

101. One should add long vowels with the second bīja of vidyā. After the syllable māyā (hrīm) and the six vowels at its end he should conceive aṅgas into the limbs and the hands.

102-103a. One should fix nine syllables of vidyā in the nine holes of the body. He shall perform nyāsa spreading over the limbs with the entire mantra for the realisation of self.

103b-109a. Meditation : She resembles the molten gold. She is a beautiful lady in the fresh bloom of youth. Her lotus-like face wears a charming smile. Her three eyes shine splendidly. She possesses eight arms. Ornaments set in ruby make her shine well. Her garments are made to appear red due to the combination of rays from the ruby on her crown. She is clad in yellow silk garments. Her anklets and girdle are bejewelled. She looks splendid with the bunches of flowers and ornaments mingling with pearls forming red hue. With her left hand she holds a jewelled lotus, the couch, the bow of Puṇḍra variety of sugarcane and the disc of full moon. In her right hands she holds Kalhāra, a golden horn, the flower arrow and mātuluṅga (pomegranate), on all sides she is surrounded by Śaktis having the same form and features. After meditating thus he should worship vahnivāsinī (of fiery form). By remembering her the three worlds become subservient.

109b-110a. O sage, then there is the seventh deity. She is Mahāvajreśvarī Nityā. I shall mention her vidyā which yields excellent siddhis unto the aspirant.

110b-113. Mahāvajreśvarī Nityā Vidyā

The second syllable of Vahnivāsinī (hrīm), then the fourth (and fifth) syllable of Nityaklinnā (klinne), the first syllable of Bhagamālā (aim), the second syllable of Bheruṇḍa (krom), then the second, third, sixth, seventh, eighth, ninth syllables (nitya mada) and the first syllable of her becomes the last (hrīm).

He shall make them into groups of two, one, one, two, two, and two syllables. After making them encased in hrīm, he should conceive the six aṅgas. He should perform the nyāsa with all the syllables separately encased in hrīm each and do it in six limbs with the ten syllables of the mantra one after the other.

114-119. He should fix them in the eyes, ears, nose, speech, heart, navel, and the private parts.

Meditation

She is red-complexioned and clad in red garments. She has red fragrant garlands and ornaments. She has four arms and three eyes. She is highly brilliant with the ruby-set crown. In her hands she holds the noose, goad, sugarcane bow, and arrows made of pomegranate flowers. With her merciful, subduing and cool eyes she glances at the devotee. She is comfortably seated in the cakra diagram with the triangle, a hexagon, lotus and the square. Her lotus-like face is charming with a smile. She is surrounded by Śaktis of similar features like her. She is staying in the middle of a raft. She is surrounded by the Śaktis seated in rafts that swing all round her throne. She is in the middle of a pink sea in which the rafts move to and fro. She is chatting jokingly with those śaktis. Thus one should meditate on the mistress of mantras placed in the red sea. This is said to be the seventh deity. Now listen to the eighth Dūtī.

120-121. Dūtī : The last syllable of vajreśvarī is the first syllable (hrīm), then viyat (sa) joined with agni (i), then ambu (va) joined with marut (ā), gotra (da) joined with kṣmā (u), then raya (ta) joined with vyāpta (ya) and śuci (ai) and the last two syllables of vahnivāsinī (namaḥ). Thus the Dūtī Nityā is mentioned.

122-126. The nyāsa on six limbs is performed with the first syllable of the vidyā after having joined it with six long vowels. Then encasing the mantra within he should do the nyāsa in five limbs beginning with the ear and fix the sixth in the mind. Then he should perform the pervasive nyāsa with the vidyā.

Meditation on the deity

She has the lustre of the midday sun of the summer season. Her crown has all the nine gems set in it. She has three eyes. Her garments are pink-coloured. She has the refulgence of ornaments. She has pure smiles. She has eight arms and is being eulogised by great sages. In her left arms she holds the noose, iron club, mace and the jewelled bowl. In her right arms she holds the goad, sword, dagger and the lotus. She is always engaged in granting boons to her devotees.

127. After meditating thus, one should worship the goddess Dūti, the destroyer of immoral conduct. Thus, the remover of all mishaps has been recounted unto you.

128-131a. O Nārada, I shall tell you about Tvaritā Nityā, the ninth one, who causes glory, the giver of Śivahood and the bestower of all siddhis. She grants fame, learning, wealth, health and happiness.

The first syllable of vahnivāsinī (om) and the first syllable of Dūtī (hrīm), haṁsa (ha), dharā (u) joined with sva (.) (hum), teja (kha) with cara (e) (khe), vāyu (ca), prabhā (cha) joined with cara (e) (cche), grasa (kṣa) is joined with śakti (:) (kṣaḥ) vahni (i) is associated with hṛt (sa), raya (ta) dāha (ra) and agni (ī) (strī) which is the eighth bīja. Then haṁsa (ha) is joined with kṣmā (u) and sva (.) (hum), then grāsa (kṣa) is joined with cara (e) (kṣe) then the second syllable of her again (hrīm), then dyuti (pha) is joined with nāda (ṭa). Thus Tvaritā Nityā consists of twelve syllables.

132b-135. He shall conceive the aṅgas with seven letters of the vidyā beginning with the fourth and then taking two for each he should perform the nyāsa of fingers and six limbs.

By placing the second in the first, then the first in the second and then again the second and the ten mantras in the middle, he should fix the mantras on the head, forehead, throat, heart, navel, mūlādhāra, the pair of thumbs, knees, calves and the pair of feet. The mantra begins with om. Now listen to the mode of meditation which brings about all siddhis.

136-140. Meditation

She is dark-coloured. She has auspicious features. She is splendid in the freshness of youth. Eight serpents in four pairs constitute her shining ornaments such as ear-rings, shoulderlets, girdle and anklets. They are of four castes of brahmins, Kṣatriyas, Vaiśyas and Śūdras. Their bodies are huge and terrible. She is clad in shoots of leaves as her clothes. Her arms are bedecked in bangles which are adorned with pretty looking peacock feathers. She is resplendent on account of the ruby-set crown. Her crown, her umbrella and her emblem too are adorned with peacock feathers. The string of berries shines over her breasts where saffron is scattered over. She has a charming face of three eyes. Her lotus-like face wears a sweet smile. Her four hands shine holding a noose, a goad, fearlessness and the granting of boon.

141-143a. After meditating on goddess Totalā (Tvaritā) thus, one should worship her surrounded by the Śaktis. Goddess Sphaṭkārī is staying before her shining with arrows and bow and is hurrying in, being pleased and granting boons to the devotee. O lord of sages, thus the ninth vidyā called Tvaritā has been recounted.

143b-145a. Kulasundarī Nityā :

The first is śuci (ai) joined with sva (.), then the second is prāṇa (ka) joined with rasa (la) and Vahni (ī) (Klīm), the third is vana (au) hṛt (sa) and Śakti (:) (sauḥ). Thus the Kulasundarī Nityā consisting of three syllables has been recounted. A mere remembrance of her yields omniscience.

145b-150a. The devotee shall perform nyāsa properly in the fingers, on the limbs and in the mouth with the three bījas, joining them with long vowels. He should do it in the beginning of the ritual, before the japa, in the middle of the japa and after the japa. Then he should perform the Vaktranyāsa in due sequence in the upper, the east, the south, the north and the lower faces putting aim in the beginning and nati (namaḥ) at the end, placing the vaktra name in the middle, He shall fix the mantra in the ādhāra, in the cerebral orifice and in the heart first, then secondly in three eyes. Thirdly in the ears and the chin, fourthly in the nostrils and the palate, fifthly in the shoulders and the navel, and lastly in the hands and the pair of feet. He should perform nyāsa nine times at the root, middle and the tip.

150b-156. Meditation

She is red-complexioned. She is served by the group of Śaktis with red features. She has red garments, ornaments, garlands and unguents. She has six lotus-like faces. She shines resplendently in her ruby-set crown studded with costly jewels and gems. Her chest is refulgent with the cluster of lustre of a bunch of jewels. She is auspicious. She is highly blissful in showing grace and is seated in a red lotus seat. She is adorned with twelve arms. In her right hands she holds the literary heritage of all, the coral rosary garland, a lotus, a jewelled water-bowl, a bowl full of jewels, a citron and the gesture of explanation. In her left hand she holds the book, a red lotus, a gold stylus, a jewel garland, a conch and the boon. On all sides she is being eulogised by gods, Gandharvas, Yakṣas, Rākṣasas, Daityas, Sages, Siddhas, Vidyādharas and others.

After meditating thus, he should worship the Nityā for achieving fluency of speech, good fortune and splendour.

157-158. In order to attain the fluency of speech the white-complexioned goddess is to be worshipped; the gold-complexioned one for attaining good fortune, for mitigating the enmity of foes, for their death and restraint; the blue one shall be remembered for causing dumbness. Thus for different purposes different aspects of the goddess are to be remembered.

Thus the tenth Kulasundarī has been recounted to you.

159-161. Now, I shall tell you of the tenth Nityā having three composite mantras. It is the combination of haṁsa (ha), hṛt (sa), prāṇa (ka) dāha (ra), kuḥ (ḍa). It is joined with the vidyā of Kulasundarī according to the tradition. This Nityā consists of three syllables after being joined with the six composite letters then after being joined in the opposite order and multiplied in seventytwo[1] different ways. By worshipping her man shall become a siddha and happy, able to become a Khecara.

162. He will be able to exercise punishment and show grace to the three worlds. The six nyāsas are to be performed by means of ha and sa along with long vowels.

163. He should fix the syllables of vidyā in due order between the eyebrows, in the throat, in the heart, in the navel, in the private parts and in the mūlādhāra. The letters of the vidyā should be fixed in due order joining bindu to each of them.

164. After performing the pervasive nyāsa with the entire mantra in the proper procedure, he should meditate on the goddess Śivā who is identical with everything for the purpose of obtaining all riches.

165-168. She is resplendent as the disc of the rising sun, she shines with ruby-set crown, she is embellished with ruby stones, she is clad in red silken garment, she is brilliant with six lotus-like faces shining with charming smiles. She has three eyes in every face, has twelve arms in the left of which she holds the noose, the rosary, the rope, the bow of Puṇḍara variety of sugarcane, the iron club and the trident. In her right hands she holds the goad, the book, the flower arrow, the lotus, the human skull and the gesture of fearlessness. He should meditate on the goddess with the mind not turning to anything else.

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[1] In *Kulasundarī Vidyā* there are six syllables. By permutation and combination the *vidyā* becomes seventytwo in number.

169-172. Nīlapatākā

Thus the eleventh deity has been recounted O Nārada, listen to the twelfth one. The first syllable shall be the penultimate one of Tvaritā (hrīm), then dyuti (pha) is joined with dāha (ra), cara (e) and bindu (.) (phrem), then hṛt (sa) is attached with dāha (ra), kṣmā (ū) and bindu (.) (srūm), the fifth of vajreśī (om) is the fourth, then marut (ā) with bindu (.) (ām), the middle and the first bīja of the tenth vidyā (i.e. kulasundarī) (klīm, aim), then bhūmi (va), rasa (la), kṣmā (ū) attached with bindu (.) (i.e. blūm), then the letters from the sixth onward belonging to vajreśī (nityamadadrave), then the third belonging to Tvaritā (hum), then dyuti (pha) dāha (ra) cara (e) and bindu (.) (phrem), then the first letter belonging to her (hrīm). Thus the Nityā called Nīlapatākā consisting of seventeen syllables has been recounted.

173-175a. The aṅgas are conceived by means of the syllables of the mantra grouped into two, two, five, two and six syllables in each. He shall fix all the seventeen syllables of the mantra in the ears, in the nostrils, in the vāk (speech), in the throat, in the heart, in the navel, in the ādhāra and in the joints of the feet, in the proper order. He shall duly perform the pervasive nyāsa rite with the entire mantra.

175b-180a. Meditation of the deity

She resembles sapphire and shines with a crown set with brilliant jewels. She has five faces and three eyes. She is clad in red silk garments. She has ten hands and is bedecked in refulgent ornaments of pearls and jewels. Her body is richly decorated with clusters of gems and jewels, her faces beam with charming smiles. In her left hands embellished with all ornaments she holds the noose, the flag, the shield, the śārṅga bow and boon. In her right hands she holds the goad, the śakti (javelin), the sword, the arrow, and the gesture of fearlessness. She is seated on a lotus seat and is surrounded by a group of śaktis resembling the same feature, complexion, dress, facial look, ornaments and weapons in the hands. She should be worshipped as surrounded by the śaktis in the ritual of the Nityā deity.

180b-184. After drawing mystic diagram of a lotus containing eight petals inside a triangle within a hexagon and an eight-petalled lotus, outside surrounded by two bhūpuras. These two puras must have four doorways in the four quarters. The figure must have subways. Thus the deity should be surrounded by the group of śaktis and then worshipped. This twelfth Nityā called Nīlapatākinī has been recounted to you. She is the bestower of powers like pādukā, añjana, khaḍga and victory in the battles. She is the giver of powers over vetāla, yakṣiṇī, ceṭas piśācas etc. She enables one to discover treasure trove, ready cooked food, urged by the devotee's desire.

O Nārada, henceforth, I shall describe the thirteenth Nityā, listen to it.

185-87. Vijayā Nityā

Rasa (bha), nabha (ma), dāha (ra), vyāpta (a), kṣmā (ū) joined with vana (au) and bindu (.) (bhmyaraum). Thus O sage, the vidyā Vijayā consists of a single combined bīja. The four letters of consonants combined with long vowels are to be used for conceiving the aṅgas. Then with the remaining two one should perform the nyāsa rite of the six limbs in the fingers and in the limbs of the body. He should perform nyāsa on all the organs of senses beginning with the ears and ending in the citta. He should fix syllables in the proper order adding bindu to them.

188-192. Meditation on the deity

She has five faces and ten hands. She has three eyes in each of the faces. She is resplendent with a shining crown adorned with the crescent moon. She has all ornaments and is brilliant in her yellow garments. The lustre of her body is like the disc of the rising sun. She has pure smiles. In her left hands she holds the conch, the noose, the iron club, the bow and the kalhāra flower. In her right hands she holds the discus, the goad, the sword, the arrow and the pomegranate. For the practical purpose she is thought of as terrible-looking, but during the devotional worship she is very gentle and seated on a lion. On all sides she is surrounded by Śaktis riding on tigers. She is seated comfortably during the battle, at the time of worship and during other rituals of practical utility she is to be thought of so seated.

193. The śaktis too are comfortably seated in the course of worship. All the deities have similar facial features and weapons in their hands.

194. After drawing two squares with four nice doors and eight pathways he should worship therein as before.

195-196. Inside of it, there must be two circles, within it one should draw an octagon. Inside of it is the mystic lotus of sixteen petals. He should make another lotus of eight petals and invoke the deity therein. He should then worship her with the requisite services. She must be surrounded by the respective Śaktis.

197. This is mentioned to be the thirteenth deity. She is the bestower of victory in argument and in the battle.

Henceforth, I shall mention the Nityā called Sarvamaṅgalā.

198-204. *Sarvamaṅgalā*

Hṛt (sa), ambu (va), vana (au), are joined with sva (.) is the nityā sarvamaṅgalā (svaum). It is a single-syllabled mantra. One who has achieved siddhi in this vidyā becomes the wanderer in the void instantaneously. He should fix the mūlavidyā along with long vowels in six limbs of the body.

He should meditate on that Nityā of golden lustre with ornaments set in pearls and rules. She has a ruby-set crown and has two benign looks of her eyes. She has two arms. She is seated in her seat of lotus with thirtytwo petals. The seat has four doorways and two bhūpuras. In her lotus-like right hand she holds a pomegranate. With her left hand she grants riches to her devotees. On all sides, she is surrounded by Śaktis similar to herself. She is accompanied by another group of seventysix Śaktis emanated from the letters. During prayogas (practical application) she is different, but during the daily rituals she is associated with those aforesaid Śaktis. This is mentioned as the fourteenth deity. Now listen to the fifteenth.

205-213. *Jvālāmālini*

Bhū (o), two śūnyas (na na) then bhū along with nabha (mo) (onnamo), then rasa (bha), sthirā (ga), ambu (va), raya (ta) joined with agni (i) (bhagavati), then jyā (ja) along with ambu (va) marut (ā) (jyā), then rasa (la) with marut (a), then nabha (ma) with marut (ā), then rasa and śūnya (la and na) are joined with agni (i) each, gotra (da) joined with cara (e), then ambu (vā), then the previous letter (i.e. de) and ambu (va) is joined with agni (i) (devi), then hṛt (sa) dāha (r) ambu (ra and va) (sarva), then rasa (bha) and kṣmā (ū) raya (ta) hṛt (sa) joined with sva (.), then haṁsa (ha) is associated with marut (ā) then added to dāha (ra) (i.e. sarvabhūtasaṁhāra) then prāṇa is joined with marut (ka with ā) (kā), then dāha (ra) with agni (i) (i. e. kari), then prāṇa (ka with raya (e) (ke), then jyā (ja) joined with marut (ā), raya (ṭa), ambu (va) with cara (e) (ve), then gotrā (da) hṛt (sa) with agni (i) (i.e. jaṭavedasi, then jyā (ja) with ambu (va) (jva) rasa (la), (i.e. jvala) it should be repeated (i.e jvala jvala), then jvala (pa) joined with dāha (ra) and associated with the former two letters (i.e. prajvala). It should also be uttered twice. Then haṁsa (ha) joined with dāha (ra) and vahni (i) and sva (.) (hrīm), then haṁsa (ha) kṣmā (u) and sva (.) (hum), then dāha (ra) should be uttered seven times, then the words from the eighth to the twelfth letter of the vidyā should be uttered, then the penultimate letter of the Nīlapatākā vidyā (hum), the ultimate letters of Tvaritā (phaṭ) and the eighth and the ninth letters of Bheruṇḍā are to be uttered (svāhā).

The Nityā Jvālāmālinī is cited. It consists of sixtythree syllables.

The six aṅgas should be conceived by one, two, four, five, four and ten letters of the mūlamantra from the beginning. He should perform nyāsa in fingers and limbs of the body. Then with the remaining letters of the mantra one should perform the pervasive nyāsa. Then he should meditate on the eternal deity.

214-216. She is as resplendent as the blazing fire. She shines with ruby-set crown. She has six faces and twelve arms. She is bedecked with all ornaments. In the pairs of lotus-like hands she holds the noose and the goad, the sword and the iron club, the bow and the arrows, the mace and the conch, the trident and the fire, the boon and fearlessness. On all sides, she is surrounded by Śaktis of her own stature. Her lotus-like face shines with charming smiles. She has three eyes.

217-218. After drawing two squares equipped with four doors and branches in the middle he shall draw an eight-petalled lotus. Thereafter, he shall make a triangle and a hexagon inside. After making a triangle within a hexagon he shall worship Śiva therein.

The fifteenth deity is thus mentioned to you. O Nārada, listen to the sixteenth one.

219-220. *Citrā*

Vāyu (ca), prāṇa (ka), vana (au) and sva (.) (cakaum) is citrā which consists of two syllables which when achieved is conducive to the acquisition of wealth, food, grain, the realisation of self and of treasure. He should conceive the six aṅgas with (ca) the first of the vidyā, joining it with long vowels and do the nyāsa in the proper sequence. He should perform the mātṛkā nyāsa along with vidyā in the aforesaid manner.

221-224. *Meditation* :

She resembles the shining disc of the rising sun and is adorned with nine kinds of precious gems. Her crown is studded with nine precious jewels and is highly resplendent with the silk garments. She has four arms, three eyes, pure smiling and bright face. She is of the form of bliss of every kind, a Nityā who is the bestower of all desires. In her four hands she holds the noose, the goad, the gestures of boon and fearlessness. She is stationed in the pericarp of the lotus, which (the pericarp) is made of nine triangles like that of Sarvamaṅgalā. In the cakra (diagram) she should be worshipped along with the Śaktis like those of Sarvamaṅgalā.

225-229. Prāṇa and dāha attached each with dharā (i.e. kuru), then again the first (ka) joined with (u) and the pair of rasa (la) along with marut (ā) (kullā)[1], then vyāpta (ya) with marut and śakti (yāḥ) then bhuḥ joined with sva (om), then again the three syllables (kuruku) and the pair of rasa (lla) along with cara (e), then haṁsa (ha) joined with dāha (ra), vahni

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[1] *Kurukullā* Vidyā consists of twentyfive syllables. It has three divisions. The deity is known as the *balidevatā* (receiver of offerings) belonging to the *Nityās* and is non-different from them. She is considered as a part or limb of *Lalitā*.

(ī) and śakti (:) (hrīḥ), then nabha (ma) uttered twice (mama), then hṛt (sa) with dāha (r) joined with ambu (va) (sarva), then jyā (ja) along with śūnya (na) attached with sva (.) followed by ambu (va) viyat (śa) and nabha (ma) attached with marut (ā), then again followed by śūnya (na) and vyāpta (ya), then bhū is attached with haṁsa (ha ha) and the pair of two syllables of the fifth deity (svāhā). It takes three forms of mantra.

From the sixth onward upto the tenth and the pair of the last when uttered is mentioned as of the first kind. The second is cited as when it is uttered from the eleventh and the last two syllables. The third is mentioned as consisted of twentyfive syllables. Thus the mantras are mentioned in their order.

By means of the three bījas of Bālā or with the two or three mantras the six aṅgas are to be conceived.

230-232. He shall meditate as follows : She is naked. Her tresses are dishevelled. She is red-complexioned. She is of the form of bliss. She holds the bow, arrows, noose and goad. The deities outside have the same complexion, features and weapons. They have taken their bath after the menstrual flow.

Their vaginal passages throb. Their eyes are always red and delighted. Thus, at the end of Kurukullā, Candrabālā herself told this.

233-249. *Vārāhī* :

Śuci with sva (aim), then śūnya and bhu (namo), then rasa, sthirā, ambu, rayā with agni (bhagavati), then ambu with marut (vā), the pair of raya (tta), attached with marut (ā) and agni (i) joined with ilā (la) (vāttālī), these three are repeated once again, then ambu (va) is attached with marut (ā) and dāha with marut (rā) and haṁsa with agni (hi), then these three are repeated once again, then ambu is attached with dāha and marut, then haṁsa (vārāha). Then nabha (ma) is joined with dharā (u) (mu) and teja (kha) joined with agni (i) mukhi), then these five syllables are repeated once again. Then vāta (a) is joined with sva (m), then toya (dha) is joined with cara (e) (andhe), then again the previous letter (am), toya (dha) is joined with agni (i) (dhi), then śūnya (na) is joined with vyāpta and śuci (nyai), then again śūnya (na) is joined with nabha (ma) with śakti (namaḥ). Then dāha, dharā joined with sva (rum), then toya (dha) with cara (e) (dhe), these are to be attached with the former four syllables (i.e. dhinyai namaḥ) then jyā (ja) with bindu (jam) is joined with rasa (bha) and cara (e) (jambhe), then the previous jam is joined with rasa (bha) associated with agni (i) and the aforesaid (nyai namaḥ), then again nabha is joined with bhu (mo) and haṁsa with cara (mohe), then the syllable preceded by he is now joined with haṁsa and agni (i) and the former nyai namaḥ these three are attached, then hṛdayam (sa) joined with sva stam, rasa, and cara (bha), then again the previous one of this stam and rasa with agni (bhi) and then the former three (nyai namaḥ). Then vāta (a), dharā with nabha (mu) prāṇa with sva (kam), then hṛdaya with sva (stam) rasa (bha) and vyāpta (ya) (stambhaya), this is repeated once again. Then hṛt (sa) along with daha (r) and ambu (va) (sarva) followed by gotrā (da) joined with dharā (u) and sparṣa (ṣa) with nāda (ṭa), then it is again joined with javī and dāha (pradusṭa) which is further joined with marut (ā), śūnya (na) marut (ā) sva (ṁ) (nāṁ), then again hṛt (sa) is joined with dāha (ra) ambu (v) and cara (e) (sarve) which is again joined with sparśa (ṣa) and marut and sva (ṣām) then jyā with agni (ji) along with haṁsa ambu and marut (hvā) and hṛdaya with sva (stam) which again is joined with rasa along with sva (bham), then prāṇa and dāha are attached with dharā (kuru), it is repeated, then vahni with viyat (śī) and vāh (gha) along with dāha (ra), joined with sva (ṁ), then ambu (va) attached with viyat, vyāpta and sva (śyam), then the aforesaid kuru, then śuci attached with sva (aiṁ), then sthirā (ga) rasa (la), vana (au) along with sva (.), then two ṭhas (ṭha ṭha) and haṁsa (h) is attached with dharā and sva (hum) then again dyuti with nāda (phaṭ), then hṛt, ambu along with marut (svā) and haṁsa along with marut (hā). This is the vidyā with hundred and ten syllables. She is Vārāhī, Pañcamī, Vārttālī, Viśvavijayā and is also known as Bhadra-Kaumudī. She is the bestower of all desires such as arresting of enemies etc. The aṅgas are to be conceived with the syllables of the mantra in groups of seven, six, ten, seven and seven letters adorned with the jātis namaḥ, svāhā etc.

250-255. The devotee should make a diagram having a triangle, a circle, a hexagon and two circles. He should write his name there and worship her. He should meditate on her as follows: She has the face of a boar; she is refulgent as gold, up to the neck; she has the feminine form. She is like a tawny lotus that blazes. She has three eyes and eight hands. She holds in her hands a discus, conch, goad, noose, iron club, plough, fearlessness, boon. The devotee should think of her as seated comfortably on the shoulder of Garuḍa. O sage, in the case of daily rituals the devotee should remember her Śaktis similar to her. In the application he should think of her as seated on a lion or a tiger, or an elephant or a horse or Garuḍa along with Śaktis. Though she is dark in complexion, she is red, yellow and also has the body like the blue lotus.

256-258. In different practical applications one should meditate on her according to the acquisition of different objects. Pañcamī (i.e. Vārāhī) is to be thought of red complexion in the rites for attraction, yellowish for arresting, in the impassable path she should be meditated upon as dark-complexioned, in order to attain destruction of the enemy in the battle he should think of her as white-complexioned. The excellent brahmin aspirant shall meditate on her as smoke-coloured in the rites for exorcising.

Thus these sixteen Nityā deities have been succinctly recounted to you. They are the bestowers of desired things on those who worship her. They cause instantaneous destruction of all sins.

CHAPTER EIGHTYNINE

Lalitā-Sahasranāma

One Thousand Names of Goddess Lalitā

Sanatkumāra said :

1. Hence, after the meditation of the teacher I shall mention one thousand names of Śaktis along with their attending deities and the religious obligations thereto.

2. The Nāthas[1] (the teachers), enumerated as nine beginning with Prakāśa and ending with Subhagā, O Nārada, know the principles as commencing from the earth and ending with Śiva as tattvas.

3. There are seven holy days beginning with the birthday of the teacher and ending with the new moon day. At the outset the sincere aspirant must meditate on this in his mind.

4. He shall repeat the hymns eulogising the teacher[2] with his mind concentrated on him. O Lord, obeisance unto you, who are Śiva in the form of the teacher.

5. O holy Sir, you have assumed many bodies for the descent and establishment of knowledge. Obeisance unto you, the fresh one with nine forms, yet you have the form of the singleness of the ultimate truth.

6 Obeisance unto you who act like the sun in dispelling the darkness of ignorance, unto the mass of consciousness. Obeisance unto the free, unto one who has assumed the form out of his mercifulness, unto one of the form of Śiva.

7. Obeisanee unto him who is subservient to the devotees, unto one of blessed form in regard to the blessed ones, obeisancce unto the discriminative knowledge of the discreet, unto the sense of reflection of those who reflect.

8. Obeisance unto the light of all lights, obeisance unto the knowledge of the knowers. I bow to thee in front, at sides, at the back, above and below.

9. Keep thy perpetual seat in the abode of my heart.

After eulogising the teacher devotedly in this manner the devotee shall meditate on the Supreme Goddess.

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[1] The number of *Nāthas* is nine. The names begin with *Prakāśānandanātha* and end with *Subhagānandanātha*.

The three classes include *Divyaugha, Siddhaugha* and *Mānavaugha* : The first includes *Prakāśānanda*, Vimarśānanda and Ānandānanda. The second includes Śri Jñānānanda, Śri Satyānanda and *Śrī Pūrṇānanda.* The third includes *Svabhāvānanda, Pratibhānanda* and *Subhagānanda.*

The number of categories according to the *Śaiva* system are thirtysix. They begin with *Pṛthvi* and end with *Śiva.*

[2] The hymns to the *Guru* have been cited from *Tantrarāja*, p. 18.

10. I bow to the goddess[1] who is made of mantra, who constitutes the letters of alphabet and whose forms are planets, who is Gaṇeśa, the constellations, the Yoginīs, the signs of the zodiac and the Pīṭhas.

11. I bow to the great goddess, the mother, the Supreme Lady who stills the tossed and agitated pulsations of time.

12. Even by the maturity of a single letter (by practice) man vies with the Sun, Tārkṣya, the moon, Kāma, Śaṅkara, Fire and Viṣṇu.

13. I bow to the mistress of all and Goddess, who is the sacred alphabet of great splendour, (and I bow to her) the moonlight of whose syllables has adorned the three worlds.

14. I bow to her who is an ever perfect Mother (Mātṛkā). In the great string of her sacred syllables these three worlds from Brahmā's sphere to Cauldron (Kaṭāha) are threaded.

15. Even now the world from Brahmā's sphere to the Cauldron may be observed as arisen from that triangle of the nature of support of the eleventh seed letter.

16-17. I bow to her, the great Goddess who constitutes the classes (vargas) of letters a, ka, ca, ṭa, ta, pa, ya, śa, who abides in the head, arms, back, hips and feet, whose form is supreme bliss, who is both absolute, relative and excellent by means of extracting the letter I.

18. Even now, the gods do not know a little about her corporate and incorporate nature; who she is, from whom she comes, from where and how.

19. I bow to her whose nature is aham and who is of the form of imperishable Kṣa. I bow to the Goddess who shines in the vast wave of Kula's Kalā and yet shines as Supreme Śiva.

20. I bow to the Supreme Mistress from whom there arise the eight Siddhis and in whom there abide the eight mothers with the sequence of their classes.

21. I bow to Śrī Tripurā who is the Supreme presiding deity of the four currents and who abides in the core of four pīṭhas beginning with the letters Kāma, Pūrṇa, Jakāra and Śrīpīṭha.

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[1] The hymns to *Śakti* are found in *Tantrarāja*, (pp. 39-49) and *Nityaṣoḍaśikārṇava*, (pp. 1-25).

22. To one who recites this hymn of eternal deities with full concentration in the beginning of the ritual, the deities confer boons.

23. Henceforth, I shall recount to you the Kavaca (the hymn of protection) of the goddess abiding in the nine triangles. Thereby, the aspirant shall become the conquerer of Gods, demons and men.

24-25. May Lalitā, the bestower of everything who permeates everything, protect myself. May Kāmeśī protect me in front, may Bhugamālī protect thereafter the quarters, behind, as also on the right hand side. May Nityaklinnā and Bheruṇḍā protect the South west direction.

26. May Vahnivāsinī protect the western direction. May Nityā Mahāvajreśvarī protect me in the North-west direction.

27. May Śivadūtī protect me in the left hand side. May Tvaritā, the bestower of Siddhis protect me in the North-east direction.

28. May Kulasundarī protect me always from above. May Nīlapatākā protect me from below and Vijayā from all round.

29-30. May Sarvamaṅgalā always cause me good. May the form of Jvālāmālinī always protect my body, sense-organs, mind and vital breath. May Citrā always protect my mind from lust, anger, covetousness, delusion, false prestige and arrogance.

31-34. May the sixteen Nityā deities save me from all sins, may they save me from grief, decay all the time. May they protect me from untruth, from cruel thoughts, violence, stealth and placidity. May they urge me to perform good deeds. May Nityā deities riding on elephants along with their Śaktis protect me. May the deities riding on horses protect me. May those riding on the lions protect me. May those seated on bears protect me. May those riding on chariots protect me in the battle, all round. May those who ride on Garuḍa protect me. May those who traverse the sky, abide in the elements, who are all permeating protect me. May the goddess always protect me.

35. May goblins, ghosts and spirits be routed, may the ailment that arises by the application of destructive spirits urged by my enemies be destroyed by the ornaments and weapons of their Śaktis.

36. May the innumerable Śaktis and goddesses riding on elephants, horses, tigers, lions, and Garuḍas wielding weapons protect me from everywhere.

37. One who repeats this Kavaca mantra of the Nityās which protects all, both in the morning and evening never sees any inauspiciousness. He always remains delighted and blissful.

38. Thus the auspicious Kavaca of Lalitā has been mentioned. By wearing it man becomes fearless, victorious and happy.

39. Henceforth, I shall mention, O sage, one thousand names of the sixteen deities according to their respective order along with the worship of their attending deities.

One thousand names of *Lalitā*[1]

40-50. (1) Lalitā, (2) Kāmeśvarī, (3) Bhagamālinī (4) Nitya-klinnā, (5) Bheruṇḍā (6) Vahnivāsinī (7) Vijayeśvarī (8) Tvaritā, (9) Dūtī, (10) Kulasundarī, (11) Nitya-Saṁvit, (12) Nīlapatākā (13) Vijayā, (14) Sarvamaṅgalā (15) Jvālāmālinī, (16) Citrā (one who has sixteen forms of the deity), (17) Kurukullā, (18) Vārāhī (19) Vaśinī, (20) Kāmeśī (21) Mohinī, (22) Vimalā, (23) Aruṇā, (24) Jayinī, (25) Sarveśvarī, (26) Kaulinī, (27) the form of mudrās,[2] (28) the syllables of the arrows, (29) form of the syllables abiding in the bow. (30) the syllables of the noose, (31) the form of syllables of the goad, (32) Trikhaṇḍā, (33) Sthāpanī (34) Sannirodhinī, (35) Avaguṇṭhanī, (36) an arrow in the vicinity (?), (37) one who bears the names of noose and goad, (38) one who is bowed to, (39) one who causes agitation, (40) one who causes enemies to run, (41) one who attracts, (42) one who causes the entry, (43) one who causes madness (44) one who is a great goad, (45) one who wanders in the void, (46) one who is the seed, (47) one who is of the nature of awakening Śaktis, (48) one who is gross, (49) one who is subtle, (50) transcendent, (51) minute, (52) lightness, (56) greatness, (57) weightiness, (58) ability to reach, (59) irresistible will, (60) lordship, (61) ability to control, (62) enjoyment, (63) achievement of enjoyment, (64) achievement of will, (65) Brāhmī (66) Māheśvarī, (67) Kaumārī, (68) Vaiṣṇavī, (69) Vārāhī, (70) Indrāṇī, (71) Cāmuṇḍā, (72) Mahālakṣmī.

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[1] The verses give one thousand names of *Lalitā*, but the list is not complete. The text takes most of the names from *Tantrarāja*.

[2] *mudrās* are defined in various texts. See *Paraśurāma Kalpa Sūtra* (New ED), pp. 608-656.

The *Nityāṣoḍaśikārṇava* defines the following mudrās; *Trikhaṇḍā, Sarvasaṁkṣobhakāriṇī, Trailokyākarṣakariṇī, Sarvavaśakari, unmādinī, Mahāṁkuśā, khecarī, Saṁharā, Bījā and Yonī. Tantrarāja mentions twenty mudrās.*

Mudrās are of three kinds: gross, subtle and transcendent. They are formed with the hands or body, thought of in *mantras*, and understood as they really are. The idea is alluded to in the verse.

Generally *siddhis* are eight but here they are mentioned as ten. To the traditional number eight two are added *bhukti siddhi and icchāsiddhi.*

51-60. (73) One who draws love, (74) intellect, (75) ego, (76) sound, (77) touch, (78) form, (79) flavour (80) smell, (81) citta, (82) forbearance, (83) name, (84) seed, (85) nectar, (86) body (87) ātman; (88) who is (Anaṅga) kusumā, (89) (Anaṅga) mekhalā (90) (Anaṅga) madanā, (91) Madanāturā, (92) (Anaṅga) rekhā (93) (Anaṅga) veginī, (95) (Anaṅga) aṅkuśā, (96) (Anaṅga) mālinī, (97) one who agitates, (98) one who has the form of one who routs, (99) one who has the form of attraction, (100) one who delights, (101) one who fascinates, (102) one who makes others stunned, (103) one who causes yawning, (104) one who makes others subservient to her, (105) one who causes delight, (106) one who causes madness, (107) one who causes to achieve aims, (108) one who fills one with riches, (109) one who abides in mantras, (110) one who dispels the pair of opposites, (111) the bestower of riches of accomplishment, (112) one who causes favourable auspiciousness, (113) the bestower of the fulfilment of desires, (114) one who dispels sorrow, (115) one who removes death, (116) one who wards off obstacles, (117) one who is beautiful in every limb, (118) one who bestows good fortune, (119) one who grants riches of knowledge, (120) one who is knowledge itself; (121) (Pañcamī) the fifth, (122) one who removes illness, (123) one whose form is the support, (124) one who removes sins, (125) one who is bliss itself, (126) one who is protection itself, (127) one who bestows the desired fruit, (128) Jayinī, (129) Vimalā (free from impurities), (130) Kāmeśī, (131) Vajriṇī, (132) Bhagā, (133) one who fascinates the three worlds, (134) one who resides in Trailokyamohanā, (135) one who abides in Sarvaśāpāripūraṇī, (136) one abiding in Sarvasaṁkṣobhaṇā, (137) one abiding in Saubhāgya-pradā.

61-70. (138) One whose abode is in Sarvārthasādhaka, (139) one whose abode is in Sarvarogahara, (140) one who abides in Sarvarakṣākara, (141) one who abides in Sarvasiddhipradā, (142) one who is the support of Sarvānandamaya (cakra)[1] and one who is of the nature of bindu the characteristic of which is Śiva, (143) one who is the most excellent, (144) one who is known as hidden, (145) one who is highly secret, (146) one who is of the nature of the mystic tradition, (147) one who abides in Kula Kaula nigarbha (i.e. the meaning indicated by them) (148) one who is the mystic meaning, (149) one who is the mystic significance of parā and aparā, (150) one who is the highest truth, (151) Tripurā, (152) Tripureśī, (153) one who abides in puras, (154) Śrīmālinī, (155) one who is Siddhāmbā, (156) Mahā Tripurasundarī, (157) one who shines splendidly in the nine islands made of nine jewels,[2] (158) one who is stationed in the Kalpa Garden, (159) one who is worshipped by the seasons in the form of senses, (160) one for whom Time is mudrā, (161) one who is mātṛkā (mother), (162) one who instructs the land of jewels (?) (163) one who constitutes the principles in the forms of planets, (164) one who controls the elephants of worldly affairs, (165) one who is the form of space, (166) one who is of the form of time (167) one who is of the form of shape, (168) one who is of the form of sound, (169) one who abides in music, (170) one who is attached with the circle of hidden and revealed yoginīs,[1] (171) one who is fire, (172) one who is the sun, (173) one who is the moon, (174) one who is the elements, (175) one who is of the name of eight syllables (i.e. mahātripurasundarī, (176) one who is of the form of fivefold rituals, (177) one who is named by different holy rituals, (178) one who is devoid of forbidden cult; (179) one who is marked by the symbol of siddhas, (180) one who is stationed in the tortoise in four ways, (181) one who is the nature of worship of the Nityā deities, (182) one who is worshipped by means of Damana.

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[1] The verses give the names of nine *Cakras* of *Śrīyantra thus*: *Trailokyamohanā*, *Sarvāśāparipūriṇī*, *Sarvasaṁkṣobhanā*, *Sarvasaubhāgyadāyakā*, *Sarvārtha sādhakā*, *Sarvarakṣākarī*, *Sarvarogaharī*, *Sarvasiddhipradā*, *Sarvānandamayā*, which represent the *bhūpura*, the sixteen-petalled lotus, eight-petalled lotus, fourteen-triangles, the second set of ten triangles, the first set of ten triangles, eight triangles, the central triangle and the central bindu.

[2] *Navaratnas* are nine; ruby, pearl, coral, cat's eye, topaz, diamond, sapphire, gomeda and emarald. These represent the nine component parts of human body, namely bile, flesh, skin, blood, semen, marrow, bone, and fat.

(183) One who grants fruits through six kinds of obligatory duties, (184) one who causes auspiciousness through her worship by means of different materials in different days of the moon and in different days of the week.

71-80 (185) Vāmeśī, (186) Anaṅga-Kusumā,[2] (187) Anaṅgamekhalā (188) Anaṅgamadanā, (189) Anaṅgamadanāturā, (190) Madaveginikā, (191) the protectress of the worlds (192) the digit of the moon, (193) one named as Gatilekhā (194) faith, (195) pleasure, (196) enjoyment, (197) fortitude, (198) splendour, (199) Delightful unto the mind, (200) one who captivates the mind, (201) Desire, (202) one who causes the madness of love, (203) one who makes people rejoice, (604) one who illuminates, (205) one who dries up, (206) one who controls, (207) one who makes jingling sound, (208) of good fortune, (209) Pūśā, (210) one who causes possession, (211) of good mind, (212) enjoyment, (213) pleasure, (214) fortitude, (215) prosperity, (216) gentle (217) ray, (218) one who has the garland of rays, (219) one who is possesed of the moon, (220) Aṅgirā, (221) shadow, (222) one who has full sphere, (223) satisfaction, (224) one who is called nectar, (225) Dākinī

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[1] *The yoginīs* are *Prakaṭā, Guptā, Guptatarā Sampradāyasvarūpā, Kulasvarūpā, Kaulasvarūpā, Nigarbharahasyā, Atirahasyā, Parāpararahasyā* etc.

(226) the guardian of the world, (327) Baṭuka, (228) the protectress of Gaṇas, (229) Durgā, (230) one who is the mistress of holy places, (231) one who is of the form of Kāmarāja, (232) one who is of the form of Manmatha (233) one who is Kandarpa, (234) one who is Makaraketana, (235) one who is Manobhava,[1] (236) Goddess of speech, (237) one who is of the form of letters, (238) one who is Madana, (239) one who fascinates, (240) sport, (241) one who causes yawning, (242) one who is zeal, (243) auspicious one, (244) one who causes delight, (245) one who causes things to melt, (246) one who is attached, (247-250) one who delights the eye, mind, heart and head, (251) one who causes madness to everyone (252) one who causes happiness unto all, (243) one who is without the body, (254) one who has immeasurable zeal, (255) one who is not little, (256) one whose prosperity is evident, (257) one who is of diverse forms, (258) one whose forms are born out of disturbance.

81-91. (259) One who has the power of passion, (260) one who has the power of hatred, (261) one who has the form of sound, (262) eternal, (263) unsullied, (264) Klinnā, (265) Kledinī, (266) one who is over-welcomed with love, (267) one who has the ichor due to rut, (268) Drāviṇī, one who causes to melt (269) one who herself melts, (270) one who is vitiated by intoxication, (271) auspicious, (272) one who is sick due to sexual. urge, (273) wise, (274) one who causes delusion, (275) one who is full of delight, (276) one who is full of feeling for wounded prestige, (277) illusion, (278) slow, (279) one who is possessed of mindfulness, (280) Vijayā, (281) Vimalā, (282) Śubhā, (283) the universal being, (284) prosperity, (285) humble (286) of diverse, nature (287) one who has bowed down, (288) Kamalā, (289) Kāminī, (290) a woman of wild tribe, (291) one who has the form of fame, (292) Kuṭṭinī, (293) Kulasundarī, (294) one who causes welfare, (295) Kālakolā, (296) Ḍākinī, (297) Śākinī, (298), Lākinī, (299) Kākinī, (300) Rākinī, (301) Mahā-Rākini, (302), Yākṣiṇī,[2] (303) will, (304) knowledge, (305) activity, (306) one who bears eight kinds of weapons, (307) one who has matted hair, (308) Kulasundarī, (309) one who has flaming form, (310) one who has sparks, (311) one who is auspicious, (312) one who is very charming, (313) gold, (314) deceitful, (315) universe, (316) of diverse forms, (317) Aries,[1] (318) Taurus, (319) Cancer, (320) Leo, (321) Virgo, (322) Gemini, (323) Libra, (324) Scorpio, (325) Sagittarius, (326) Capricorn, (327) Aquarius, (328) Pisces, (329) Essence, (330) one who eats everything, (331) faith (332) of diverse forms (333) of strange forms, (334) one without prosperity, (335) one who is devoid of agony, (336) pure, (337) one whose greatness cannot be thought of.

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[1] The five *kāmas* include *Kāmarāja*, *Manmatha*, *Kandarpa*, *Makaraketana* and *Manobhava*.

[2] The verses give thirtysix names of *Yakṣiṇīs*.

92-100. (338) One who is attached, (339) one whose form is learning, (340) one whose form is acquisition, (341) Hṛllekhā, (342) Kledinī, (343) Klinnā, (344) one who causes agitation, (345) one who is sick with love, (346) unsullied, (347) one who is passionate, (348) one who is possessed of Madana, (349) Mekhalā (350) one who causes others to melt, (351) one who is velocity, (352) Kamalā, (353) Kāminī, (354) Kalpā (355) Kalā, (356) Kalitā, (357) Kautukā, (358) Kirātā, (359) Kālā, (360) Kadanā, (361) Pertaining to Kuśa, (362) Kambuvāhanikā, (363) cowardly, (364) deceitful, (365) renown, (366) virgin, (367) having saffron mark, (368) one who breaks, (369) one having velocity, (370) one with names, (371) frivolous, (371) delicate, (372) chaste, (373) enjoyment, (374) faith, (375) enthusiastic in the enjoyment of pleasures, (376) intoxicated, (377) mentally alert, (378) agitated, (379) one who drags, (380) vacillating (381) Madanamālinī, (382) having pastime, (383) Eager, (384) holy, (385) ancient, (386) goddess of speech, (387) one who grants boon, (388) universal, (389) one who is prosperity, (390) one who causes obstacles, (391) valorous, (392) one who removees obstacles, (393) learning, (394) one who has good countenance, (395) beautiful, (396) essence, (397) one beloved of war (398) Sarasvatī (399) one who is the traditional procedure, (400) one who goes everywhere, (401) Siddhā, (402) Śivā, (403) Vāṇī, (404) one who is achieved from far, (405) one who has forms, (406) Nādā

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[1] These verses give the *Rāśiśaktis* beginning with *Meṣa*.

(407) one who is beyond mind, (408) one who is installed in the Prāṇas (vital air,) (409) one who is red, (410) prosperity, (411) Prāṇā, (412) Apānā, (413) Samānā, (414) Vyānā, (415) Udānā, (416) Nāgā, (417) Kūrmā, (418) chameleon, (518a) Devadattā, (419) Dhanañjayā.

101-110. (420) Phaṭkārī, (421) one worthy of being propitiated by the servants, (422) Jayā, (423) Vijayā, (424), Huṁkārī, (425) Khecarī, (426) fierce, (427) one who chops off, (428) one who casts off, (429) Strīkārī, (430) Huṁkārī, (431) one who causes welfare (432) one of the forms of four syllables (433) one who has taken the syllabic from of Śrīvidyā, (434) Kālī, (435) Yāmyā, (436) one having fifty syllables (?) (437) Language, (438) Sarasvatī, (439) Vāṇī, (440) Sanskrit, (441) Prākṛta, (442) the greater one, (443) one who has many forms, (444) of the form of riches, (445) one who is beautiful, (446) one who is bliss, (447) eagerness, (448) having the name of three, (449) one who has the name of Paramātman, (450) one whose wealth is immensurable (451) one whose form is Vāk, (452) one who is of the form of Bindu and Visarga (453) one who is of the form of the universe, (454) one who is named as Traipurakandā, (455) one who is identical with the three beginning with the subjects etc. (456) one who is bestower of longevity, prosperity fame, enjoyment, beauty and good health, (457) one who is the knower of worldly and other-worldly knowledge, (458) one is named Jīvā (459) one who is named Vijayā, (460) one who is universal consciousness (461) one who is vidyā beginning with sa, (462) one who is of the form of the universe when preceded by the letter ha, (463) one who fascinates the universe, (464) one who is named Tripurāmṛtā, (465) one who makes everything full, (466) Kledinī, (467-469) Mahodayā, Mahāmāyā, Maharddhi (470) one who brings about affluence, (471) one who is of the nature of the letters of ha, la, and kṣa, (472) Sīmā (?) (473) of the form of mothers, (474), enjoyment, (475) pleasure, (476) Manobhavā, (477) the mistress of the quarters, (478) of the form of three composite syllables, (479) of the form of six composite syllables (480) of the form of five composite syllables, (481) abiding in Viśuddha, (482) abiding in Anāhata, (483) abiding in Maṇipūra.

111-120 (484) One who is stationed in Svādhiṣṭhāna,

(485) one who abides in the Mūlādhāra, (486) one who is in Ājñā, (487) one who is the composite of thirtysix syllables, (488) one who is of the nature of fifty pairs, (489) one who is the mistress of the Pādukāsiddhi, (490) one who bestows victory, (491) one who grants the fulfilment of the desired form, (492) one who is of the form of Vetāla, (493) one who is of the form of Piśāca, (494) Vicitrā i.e. of wonderful nature, (495) Vibhramā, (496) Haṁsī (497) terrible, (498) one who delights people, (499) vast, (500) cupid, (501) arresting, (502) one whose throat is black, (503) greatly terrifying, (504) belonging to Mahendra (505) one who holds the conch, (506) belonging to Indra, (507) auspicious, (508) one who stays in the holy fig tree, (509) one with the girdle, (510) one with Kalās,[1] (511) Lakṣmī, (512) one who wears garlands, (513) the heroine of the universe, (514) one with good eyes, (515) one with beauty, (516) one who grants desires (517) one who has delicate charms, (518) Kāmeśvarī, (519) Nandinī (520) Svarṇarekhā, (521) one who captivates the mind, (522) one who has joy, (523) passionate, (524) Siddhā (525) Padminī, (526) fond of sexual intercourse, (527) one who bestows welfare, (528) an adept in arts, (529) celestial beauty, (530) capricious, (531) one who carries others, (532) Heroic, (533) Vikarṣa, (534) Krokara, (535) Kavi (536) having roaring sound like the lion, (537) one who has loud voice, (538) of good neck, (539) monkey, (540) rougish, (541) one having cat's eye, (542) one having cat's face, (543) virgin, (544) traversing the void, (545) Bhava, (546) Mayūra, (547) auspicious, (548) terrible (549) elephant-faced, (550) six-faced, (551) Mātaṅgī, (552) moving about in the night, (553) one who grasps poison, (554) having the wolf's belly, (555) having the face of the buffalo, (556) elephant-faced, (557) having the animal face, (558) elephant-faced, (559) one who causes excitement, (560) Maṇibhadra, (561) sportive, (562) lion-faced, (563) having a big belly, (564) having fat veins, (565) having deformed face (566) having an excellent face.

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[1] The sixteen *kalās* of the moon, the twelve of the sun and ten of the fire.

121-130. (567) Restless, (568) having the face of a cock, (569) causing illusion, (570) lethargic due to love, (571) charming, (572) one whose calf is long, (573) one whose teeth are short, (574) ten-faced, (575) pretty-faced, (576) one who is in misery, (577) angry, (578) boar-faced, (579) having manes round the face, (580) deceitful (581) Eager, (582) black, (583) servant (584) fraudulent (585) Roguish, (586) one who eats, (587) frightening, (588) Siddhā, (589) going everywhere, (590) Jayā, (591) Vijayā (592) Durgā (593) Bhadrā, (594) Bhadrakarī, (595) Ambikā (596) Vāmadevī, (597) one who has the form of Mahāmāyā (598) one who tears, (599) one who abides in the universe, (600) one who destroys the universe, (601) heroic, (602) one who causes disturbance, (603) learning, (604) one who of the form of joy, (605) one who is devoid of grief, (607) one who has poison in the neck (608) large, (609) one who bestows victory, (610) Viprā, (611) charming, (612) auspicious (613) very arrogant and proud, (614) wise, (615) proud of prestige, (616) sweet, (617) Māyā, (618) charming (619) gentle, (620), Bhavānī, (621) wholesome, (622) large-eyed, (623) having pure smiles, (624) gracious, (625) Kamalā, (626) Kalpā, (626) Kalā, (628) one who replenishes, (629) Eternal, (630) undying, (631) life, (632) love (633) devoid of grief (634) pure, (635) full, (636) holy, (637) good fortune, (638) ever intent (639) discriminating, (640) one with prosperity, (641) of the from of the universe, (642) pervasive, (643) Kāminī, (644) Khecarī, (645) All, (646) ancient, (647) the great lady, (648) Gaurī, (649) immeasurable (650) Vimalā, (651) Vijayā, (652) Transcendent.

131-140. (653) Holy, (654) Padminī, (655) the mistress of the universe, (656) learning, (657) the consort of Śiva (658) having the form of everything, (659) blissful, (660) lotus-eyed, (661) non-censured, 662) granting boons, (663) one who gives sentences, (664) Vāṇī, (665) of divers nature, (666)of the form of the Vedas, (667) Vidyā, (668) Vāgīśvarī, (669) Andhyā (670) Saṁyatā (671) Sarasvatī, (672) pure, (673) the form of gift, (674) Amṛtā, (675) Mānadā, (676) Pūṣā (667) Puṣṭi, (678) Tuṣṭi, (679) Rati, (680) Dhṛti, (681) Śaśinī, (682) moon-light, (683) gracefulness, (684) jyotsnā, (685) Śrī, (686) Prīti, (687) Aṅgadā, (688) Pūrṇā, (689) full of nectar, (690) Kāmadāyinī.

(691) the digit of the moon, (692) Tapinī, (693) Tāpinī, (694) Dhūmrā, (695) Marīcī, (696) Jvālinī, (697) Ruci, (698) Suṣumnā, (699) Bhogadā, (700) Viśvā (701) Bodhanī, (702) Dhāraṇī, (703) Ṛṣamā, (704) Dhūmrā, (705) Arci, (706) Ūṣmā, (707) Jvalinī, (708) Jvālinī, (709) Viṣphuliṅginī, (710) Suśrī, (711) Surūpā, (712) Kapilā, (713) Havyavāhā, (714) Kavyavāhā, (715), Ghasmarā, (716) one who makes everything of the universe as her food, (717) one whose eyes are tremulous, (718) one whose tongue is tremulous (719) one who eats all, (720) thousand-eyed, (721), having no companion, (722) one who has inclination to destruction, (723) one who cannot be thought of, (724) one who cannot be comprehended (725) one who has the full form, (726) difficult of access, (727) all, (728) one who is of the form of achievement, (729) one who sanctifies, (730) single-formed, (731) one who is called Yāmalavedha,[1] (732) one who is of the form of Śāktavedha, (733) one who is of the form of Śāmbhavavedha, (734) one who indicates the achievement of contemplation, (735) one whose form is fire, (736) Umā, (737) obstacle, (738) serpentine, (739) six-faced, (740) having the form of the sun, (741) mother, (742) Durgā, (743) quarter.

141-150. (744) One who grants wealth, (745) Keśava, (746) Yamī, (747) Hara, (748) Moon,[2] (749) Aśvinī, (750) Yamī (751) one having the form of fire, (752) Earth, (753) Moon, (754) Śivā, (755) Aditi, (756) Jīva, (757) Serpent, (758) of the form of fathers, (759) Aryaman, (760) Bhaga, (761) Sūrya, (762) Tvāṣṭrī, (763) Māruti, (764) of the form of Indra, (765) of the form of fire, (766) Mitra, (767) Indrāṇī, (768) Nirṛti, (769) water, (770) Vaiśvadevī, (771) Hari, (772) Vāsava, (773) Aja Ekapād, (774) Ahirbudhna, (775) Pūṣaṇī.[3]

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[1] This verse refers to *vedhadīkṣā* which is of three kinds, namely *Yāmalavedha*, *Śāktavedha* and *Śāmbhavavedha*. For details vide *Tantrarāja*, pp. 364-365.

[2] The presiding deities of the lunar days begin with *Vahni* and end with *Śaśī*.

[3] Similarly, the lords of the constellation begin with *Aśvinī* and end with *Pūṣaṇī*.

(776) Kāraskara[1] (a kind of tree), (777) Emblic Myrobalan (778) Arjuna (tree) (779) Udumbara, (780) jejube, (781) catechu (781)Kṛṣṇarūpiṇī, (782) bamboo, (783) Pippala, (784) Nāga, (785) Rohiṇī, (786) Palāśaka, (787) Plakṣaka, (788) Ambaṣṭha,(789) Bilva, (790) Arjuna, (791) Vikaṅkatā, (792) Vakulā, (793) Saralā, (794) Sarjikā, (795) Vañjulā, (796) Panasā, (797) Arkā, (798) Śamī, (799) Haripriyā, (800) Mango tree, (801) Margosa, (802) Madhūka, (803) Horse, (804) Elephant,[2] (805) serpent, (806) cobra, (807) bitch, (808) cat, (809) Eve, (810) cat, (811) Mouse, (812) Bull, (813) Buffalo, (814) Tigress, (815) wild Buffalo (816) Lioness, (817) Panther, (818) Dear, (819) Hind, (820) having ears like the cow, (821) female howk, (822) female bear, (823) female monkey, (824) human mare, (825) female Nāga, (826) Cow, (827) female elephant.

(828) One abiding in the six centres of the body, (829) one with three portions, (830) one who is named as the protectress of shores, (831) whirling, (832) melting, (833) Moon, (834) Sun, (835) lunar days, (836) days of the week, (837) constellation, (838) a form of constellation, (839) Karaṇa (a kind of time).

151-160. (840) Yakṣiṇī, (841) one who enables others to cross, (842) Vyomaśabdādya, (843) of the form of vital air, (844) Intellect, (845) one who is angry, (846) one who arrests, (847) fierce, (848) very fierce, (849) of the form of Brāhmī etc., (850) one who is stationed on a lion, (851) one who rides on a tiger (852) one stationed on an elephant, (853) stationed on a horse, (854), one who is stationed on Garuḍa, (855) one of earthly form, (856) one of watery form, (857) one of fiery form, (858) one of the form of wind, (859) of the form of sky, (860) one having one face, (861) having four faces, (862) having nine faces, (863) having sixteen faces, (864) having twenty-five faces, (865) having twenty-six faces, (866) having forty-nine faces, (867) having sixty-four faces, (868) having eighty-one faces, (869) one having one hundred faces, (870) gross-formed, (871) of subtle form, (872) one with resplendent form, (873) one surrounded by syllables, (874) one surrounded by Nâthas, (875) one surrounded by the principles, (876) one surrounded by Nityâs, (877) one surrounded by aṅgas, (878) one surrounded by the forms of weapons, (879) one whose form is the rows of Gurus, (880) one surrounded by Brahmâ etc., (881) Parâ, (882) Paśyantī (883) Madhyamâ, (814) Vaikharī, (885) one abiding in the head, (886) one abiding in the throat, (887) one abiding in the palate, (888) one abiding in the lips, (889) one abiding in the tooth, (890-891) one abiding in the pair of nostril, (892) one who is at the region of the chest, (893) of the form of the word, (894) of the form of the sentence, (895) of the form of the vedas, (896) one whose form is the language, (897) one who is called śeka, (898) one who is called viewing, (899) one who is called instruction, (900) one who is indicated by disordered letters, (901) Gâyatrī, (902) Praṇava.

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[1] From *Kāraskara* to *Madhūka* are the twentyseven names of trees named as *Nakṣatra* trees.

[2] Some animals represent constellations. For instance, the *nakṣatra Aśvinī* is the elephant.

161-163. (903) One whose form is the repetition of mantra, (904) one whose form is homa, (905) one whose form is worship, (906) one whose form is meditation, (907) one whose form is yantra, (908) one whose form is the offering of water, (909) Siddhasârasvata, (910) Mṛtyuñjayâ, (911) Tripurâ, (912) Garuḍa, (913) Annapūrṇâ, (914) seated on a horse, (915) one with nine aspects, (916) Devī, (917) Hṛdayâ, (918) Gaurī, (919) one who grants lakhs, (920) Mâtaṅginī, (921) one who has three gold coins at her feet, (922) one who speaks in accordance with the activities, (923) Râjalakṣmī, (924) one who has the face of cow.

164. Thus the divine thousand names of Goddess Lalitâ have been narrated. They afford the achievement of all objects. They yield the benefit of four-fold aims of life.

165. He who repeats these names every day at dawn with pure mind, becomes a Yogin, a knower of Brahman, a Śiva Yogin and a knower of the self.

166-167. He who repeats this twice every day gains longevity, health and riches. Certainly, the Sâdhaka invariably attains popularity among the people and the power of attracting women and kings. By repeating it thrice every day man keeps the entire universe subservient.

168. By repeating it four times his wish becomes always

fruitful. It can be applied to practical use. It shall protect the worlds.

169. By its repetition for five times a day men, women, kings, animals and gods with all their heart round the goddess resort to the Sādhaka.

170. By repeating this six times the Sādhaka shall be identical with the goddess. By the grace of the goddess all Siddhis occur to him.

171. Through the repetition for seven times a day he destroys enemies, ailments, evil spirits and epileptic fits. Repeating this eight times a day man becomes capable of restraining kings and blessing them.

172. By repeating this nine times a day he becomes as resplendent as Manmatha (the god of love). He makes the earth agitated. In order to achieve fluency of speech, good fortune and splendour one should recite this ten times a day.

173. Repeating this eleven times a day one shall attain all prosperities. The whole universe will be subservient to him.

Repeating this twelve times a day, man becomes comparable to Śiva by means of his siddhis.

174. By repeating this thirteen times a day man shall become successful all round and happy. By repeating this fourteen times a day all desired things are obtained. There will be all round auspiciousness.

175. By repeating this fifteen times a day, man shall without the least effort attain his desires.

By repeating this sixteen times a day, man becomes Maheśvara directly.

176-178. He will be competent to create, sustain and annihilate the universe. He who repeats the hymn for forty days or at least a month, shall truly attain whatever he desires. This is in accordance with Śiva's words.

179. O brahmin, thus the hymn of a thousand names based on the worship of the Nityā deities, for repeated recitations has been recounted. It is capable of achieving all the desires of the mind.

CHAPTER NINETY

Nityā-Kathānakam

The Narrative of Nityā deities

Sanatkumāra said :

1. Henceforth, O brahmin, I shall recount to you the worship of Nityā deities along with the application of Mantras.

2. The entire object is implied by three syllables contained in Lalitā. By the rest, the form of the Goddess is spoken of.

3. The universe is of the nature of 'hrīm.'[1] But the meaning of it is kept secret in all Tantras.

4. By the letter 'ha' the nature of illumination and by 'ra' the nature of absorption are indicated. The letter indicates the reflection (Vimarśa) of both and by the bindu is meant the total identification.

5. The mantras are named Piṇḍa, Kartarī, Bīja and Mālā in their sequence. Some contain one syllable, two syllables, three syllables, ten syllables and four syllables.

6. The mantras are to be written in accordance with the metre as regulated by its number arranged in their proper order.

The entirety is of the nature of the Goddess and the last resort is of the nature of Śiva. The nature of the self is of the characteristic of both. One should meditate upon them by reciting the same.

7-9. In course of time, duality, misery, mental worry and the sense of desire will be destroyed. The Supreme I-ness, the nature of totality and the form of one's self which is Being and Pulsation, free from all attributes and of the form of supreme light, the highest one, will flash one's own self.

10. This being so, there is not a single letter which is not of the nature of a mantra. That is why it is always called vidyā in every way.

11. This Vidyā is exhilirating as the intoxicating liquor. It is the means of crossing over distress. I shall now tell you the precise preparation of it.

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[1] According to the verse the entire world is of the nature of the mantra *hrīm*. It is *Māyā bīja* also called *nāda*, *prāṇa*, *jīva*, *ghoṣa and hṛllekhā*. It is composed of four components from which originate vowels and consonants.

12-15. The liquor[1] they classify into three types: Gauḍī, Paiṣṭī and Mādhvī. Put jaggery in hot water and stir it well. The pollen powder of the flower dhātakī (grislea tomentosa) shall be put into it and the whole solution is kept in a glass jar. It is stored under ground but at dawn and at dusk the solution is stirred well with the hands. After a month is over when the sediments go to the bottom, it is filtered. This can be used for worship. This is called Gauḍī because it is prepared from Guḍa. Similarly, that which is got by adding honey is called Mādhvī. O dear one, listen to the Paiṣṭī variety. Rice should be boiled slowly and cooked in two and a half times more water (than the rice).

16-17. It should be left over for three days. Then the powdered sprout of the embylic Myrobalan is put into it. Keep this in an airy place for a day where there is not much of wind. Water is then poured into it and stirred well. This is then filtered. It is then called Paiṣṭika Madhu. Artificial liquor is prepared in two ways extracting from trees or squeezing from fruits.

18-22. Listen to the mode of its preparation. By its taste the mind gets repose. Bunches of grapes, or date fruits or the flowers of Bassia latifolia are put into water and boiled to half the original quantity. To this add a small quantity of distilled spirit and keep it undisturbed for two days. After filtering the same it becomes tasty and auspicious, worthy of being offered for worship. It causes full repose of the mind.

As to the second variety it is prepared from the coconut, Hintāla or palm trees. The milk that exudes from the stalk of the fruit must be taken fresh from the tree. It is tasty.

Take the water out of the coconut fruit. Put a little camphor therein. Take the juice of Arecanut half the quantity of the former. Mix both and keep it in the sunlight. This immediately becomes liquor which the gods are very fond of.

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[1] The verses mention three kinds of wines and state how they are prepared. In the *Kulārṇava Tantra* we read eleven varieties of *Āsavas*. They bestow enjoyment of worldly pleasures and liberation. The twelfth of them is called surā which is the best of all, for it is most dear to gods. It is taken for Brahmajñāna, not for worldly pleasure.

23. Or the devotee shall offer for the arghya to the goddess the liquor which has been mentioned here. It must be offered immediately which will be fruitful.

24. The aspirant while remaining in trance should drink it always restricting his diet. Never should a siddha drink it unless it has been first offered to the goddess.

25. It should be drunk until the mind is wholly absorbed in the Goddess. If he drinks more than that he shall become a sinner immediately.

26. He who drinks wine with wilful desire without serving it to the god becomes a sinner. He should be punished by the king for he is the worshipper of avidyā.

27. This is highly desirable both for the sādhya the goddess, and the sādhaka the worshipper. For the person who has become a Siddha it is prescribed in order to become identical with you.

28. The devotee with the previously-mentioned form should worship the deities of the above-mentioned forms. He should worship them in the proper sequence with the offering of wine, fish and meat duly consecrated.

29. O Nārada, I shall now mention the worship for desirable ends and the practical application, by practising which the aspirant certainly achieves Siddhi.

30. The devotee shall celebrate the festivity of love on the full moon day with damana[1] (artemisia indica) flowers in the month of Caitra. On the full moon day in the month of Vaiśākha he should worship the deity with golden flowers.

31. On the full moon day in the month of Jyaiṣṭha he should worship the goddess with the fruits of plantain, mango and jack tree. On the full moon day in the month of Aṣāḍha he should worship with sandals, cardamom, saffron and the flowers of jāti and Kāṁkola.

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[1] In the month of *Caitra* the deity is worshipped with *damana*, a kind of plant. This plant is to be uprooted, root and branch by the worshipper himself or it is bought from some one. The plant should be placed on the *Sarvatobhadra* diagram at the left of the deity. The vessel for the plant should be placed on an eight-petalled lotus. It is remarkable that the worshipper worships *Rati*, *Kāma*, *Anaṅga*, *Manmatha*, *Vasantasakhā*, *Smara* etc. Then taking hold of it with both of his hands he prays to *Tripurasundarī*.

32. On the full moon day in the month of Śrāvaṇa he should worship with holy flowers in the manner prescribed in the Āgamas. On the full moon day in the month of Bhādrapada he should worship with Ketakī flowers or any sweet-smelling flower.

33. On the full moon day in the month of Āśvina, virgins[1] should be worshipped and propitiated with ornaments, clothes and cash presents. On the full moon day in the month of Kārttika he should worship the virgins[1] with saffron and with rows of lamps during the night.

34. On the full moon day in the month of Mārgaśīrṣa he should worship with coconut baked pies and camphor. On the full moon day in the month of Pauṣa he should worship with cow's milk along with sugar and jaggery.

35. On the full moon day in the month of Māgha he should worship with golden and silver-coloured lotuses after making them fragrant. On the full moon day in the month of Phālguna he should worship with diverse materials of worship, fruits and fragrant flowers.

36. On the top of the mountain he should worship the goddess at night with the flowers of palāśa and with materials called siddhadravya he would be able to meet heavenly damsels within seven days.

37. In the forest or arbour of kings or at the root of the banyan tree he should worship Śiva with Kadamba, Jātī and the materials known to Siddhas.[2]

38-39. The Yakṣiṇīs being propitiated thus within a month become visible and bestow the desired objects. On the sea-shore; the Ceṭakas[3] are to be worshipped with Ketakī flowers.

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[1] *Kanyakārcā*—the worship of the virgins. *Rudrayāmala Tantra* mentions sixteen kinds of virgins from one to sixteen years. They are classified differently according to their age group. They are *Saṁdhyā*, *Sarasvatī*, *Tridhāmūrti*, *Kulikā*, *Subhagā*, *Umā*, *Mālinī*, *Kubjikā*, *Kālasundarabhā*, *Aparājitā*, *Bhairavī*, *Mahālakṣmī*, *Pīṭhanāyikā*, *Kṣetrajñā and Ambikā*. One should worship them with offerings and thinking them as the symbols of the deity herself. They may come from any class, *Naṭa*, *Nāpita* etc.

[2] *Siddhadravya* is a secret material like *Svayambhu Kusuma*, *Kuṇḍagola*, etc.

[3] The *ceṭakas* are sixtyfour and of male form. They can assume any form. When they are propitiated they give to the worshipper whetever he desires.

They carry out our desired behest and bestow power of creating wonderful illusions in the battle. If the devotee so wishes they always grant him riches, garlands and ornaments.

40. The devotee shall make the pedestal with the Rudrākṣa tree and worship the goddess therein fearlessly at night for a month with the flower of silkcotton alongwith materials known to Siddhas.

41. O leading brahmin, Piśācas[1] can be propitiated by him in the cremation ground. He shall conquer the enemies by getting them pelted and struck with stones by them.

42-43. In a lonely forest and during the night the devotee should worship the goddess present in the mystic diagram alongwith siddha materials, flowers of mālati, jāti, punnāga, ketakī and maru in due order. He should worship fearlessly for a month. Thereby Vetālas[2] come under his control. He can ride on them and move about at his own sweet will.

44. In the cremation ground, in the temple of Caṇḍikā or in a lonely forest, the devotee should worship the goddess at midnight putting on black clothes and ornaments.

45-46. With mind in furious mood he should worship the extremely dark-complexioned deity in the black diagram. He should put the offering representing the person born on a certain constellation of the star. He should offer the same to the goddess together with materials known to siddhas. Within a month Kṛtyās are born from her eye in the forehead. To them he should present an offering.

47. These Kṛtyās become delighted after causing destruction of the universe. They return to the eye of the devotee and disappear into the eye on the forehead of the goddess by his prayer.

48-50. In a lonely garden the devotee putting on red ornaments, clothes, unguents and garlands should meditate on the goddess and worship her in the mystic diagram with the flowers of Kalhāra, Campaka, Aśoka, Pāṭala and lotus along with the materials known to Siddhas. Within a month the Spirits become realised and achieved. By their grace man can assume any form as he pleases. The devotee can conquer, traverse and enjoy the universe.

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[1] The *Piśācas* are of thin and abnormal forms. They are mean-minded, easily provoked and huge in number. When propitiated they become slaves to the worshipper.

[2] *Vetālas* are of many kinds. Some are of deformed limbs and faces. Making them subservient one can go round the world riding on them.

[3] *Kṛtyas* are of many kinds and of diverse forms. When propitiated, they give to the worshipper his desired things and wealth.

51-52. He should meditate on the cakra located in the six centres of the lotus and then worship her. Thereby, he shall become the knower of the three units of time. When his conception becomes perfect, well-being comes about. If the conception is defective, the welfare will be absent.

53-59. The man possessing devotion shall remember the goddess along with the cakra. He shall remember the following names of the goddess. Vivekī, Vibhavā, Viśvā, Vitatā, Kāminī, Khecarī, Garvā, Purāṇā, Parameśvarī, Gaurī, Śivā, Ameyā, Vimalā, Vijayā, Pavitrā, Pīḍaṇī, Vidyā, Viśveśī, Śivavallabhā, Ambujākṣī, Aninditā, Varadā, Vākyadā, Vāṇī, Vividhā, Vedavigrahā, Vidyā, Vāgīśvarī, Satyā, Saṁyatā, Sarasvatī, Nirmalā, Ānandarūpā, Amṛtā, Mānadā, Pūṣā, Tuṣṭi, Puṣṭi, Rati, Dhṛti, Śaśinī, Candrikā, Kāntī, Jyotsnā, Śrī, Prīti, Aṅgadā. Taking the holy water in the palm of the hand, he should remember the above names of the goddess with syllables and the vidyā and together repeat it thrice. He can thus turn water into nectar and the Sarasvatī vein to represent the tongue and then sip it.

60-62. Fourfold scholarship is attainable within a year by the person who does this with the mind kept pure every day, early in the morning. He will be a yogin, the knower of Brahman, a Śivayogin and the knower of the self.

He should remember the goddess stationed in the Anugraha cakra surrounded by Ḍākinīs. He shall worship her with campaka and blue lotuses. Within a month he will regain health. This will dispel fever, evil spirits, influence of grahas, madness, chillness and jaundice.

63-67. Fever, pain in the teeth, ears and head, enlargement of the spleen, pain in the belly, wounds, diabetes, vomiting, piles, and ailments due to the derangement of humours are suppressed by the worship of the great goddess. The material necessary for the preparation of the mystic diagram is said to be the saffron obtainable from Kashmir, Vermillion, red ochre, lac, red lead, sandal both red and white. At the entrance of the hole he shall draw a triangle along with sixteen petals with red lead.

He shall then worship the Great Goddess in the middle along with the Śaktis. He shall worship with the materials known to Siddhas or fragrant flowers. Within a month the Nâga maidens will appear to him and he will be able to sport with them in the nether and other worlds for a long time.

68-71. The Yakṣas, Râkṣasas, Gandharvas, Vidyâdharas, Piśâcas, Guhyakas, Vīras, Kinnaras and serpents become subservient by means of worship therein and that too within the period mentioned above. For the acquisition of ornaments he shall worship with Kiṁśuka flowers. He shall worship with Pâṭala flowers for the achievement of elephants. In order to achieve horses he shall worship with red lotuses. For the acquisition of asses with lilies.

72-76. He shall worship with Bakula flowers for the achievement of women; with Kalhâra flowers for the achievement of sons; with lotuses for the achievement of victory and with Ketaka flowers for the attainment of vehicles. He shall worship with fragrant flowers for the achievement of good fortune. He shall continue to worship for the period of a month, twice of it or even thrice of that period. As long as he expects any benefit, he shall worship with sugar, ghee and milk pudding the goddess along with the attendants in the mystic diagram stationed in the middle of water. In order to calm down and quieten all harassments he shall propitiate her with flowers along with arghyas. For the achievement of full life he shall worship with ghee. For the achievement of good fortune he shall worship with honey. For the purpose of attaining good health he shall worship with milk. He shall worship with these three for the achievement of overlordship. He shall perform ablution of the Great Goddess with coconut water for her delight, with snow-cold water for the attainment of kingship and with water for achieving all objects.

77. The devotee shall stay in the areca garden and worship the goddess with its flower and Siddha materials day and night. He becomes comparable to the God of Love.

78. During the full moon day the devotee should regularly worship the goddess in the form of a virgin. He shall thus be able to drive off evil spirits urged by the enemy. The mantras devour them.

79. The person who worships the Goddess abiding in three liṅgas (Svayambhu, Bāṇa and Itara, along with Śaktis stationed in the centres. (Mūlādhāra, heart and Brahmarandhra) attains everything here and hereafter.

80. One who worships with golden flowers rendered fragrant in multiples of hundred for the period of a month becomes free from all sins of previous births.

81. If he worships with nine kinds of precious gems for a month he shall be liberated from all sins. He sees her with his own eyes.

82. One shall worship the goddess for a month with fragrant silken garments. He shall be liberated from all miseries due to sinful activities and others as well.

83. The devotee shall think of his own form as identical with the goddess and the Śaktis all round the diagram (Śrīcakra). He shall conceive the objects to be identical with flowers. Worshipping thus, he will be one with Her.

84. The sixteen Nityā deities have separate lunar days. They should be worshipped separately in their proper order. Hence, the devotee should perform the repetition of mantras, homas, etc in those lunar days.

85-87. To all the Śaktis beginning with Kāmeśvarī etc. the following articles are offered as naivedya, viz ghee, sugar, milk, baked pie, plantain, jaggery, coconut, beaten rice, Bengal gram and green gram and milk pudding. To the first deity Lalitā, these articles shall be offered. They can be used for homa into the fire and be given to men.

88. He should take the medicine mentioned as connected with the syllables of the individual vidyā and in accordance with the measure and grind it well and make it into pills. He shall achieve everything by means of these pills.

89-90. He should worship the Goddess with red lotuses on Sunday, lilies on Monday, with red lilies on Tuesday, with tagara flowers on Wednesday, with good Kalhāra flowers on Thursday, with white lotuses on Friday and with blue lilies on Saturday, with great respect.

91-92. On Sundays and other days he should offer as naivedya the following in their order viz. milk pudding, milk, plantain, butter, sugar, and ghee. After propitiating the desired deity thus, he should worship the Goddess with sandal paste etc. He will overcome the affliction of planets immediately and attain happiness.

93-96. At mid-night he should recall the woman to be desired in his mind thus. She is being scorched by the fire of love. Her mind has been taken away. She has placed her joined palms on the head as a token of reverence. Her hair is dishevelled, eyes are very red and tremulous. She wanders like the waving of flag in the wind. Her body has become white like a white cloth. She is mad and has lost her sense of discrimination. She has lost the awareness of honour, shame and fear. Thinking thus, he should worship the naked deity inside the cakra. He shall worship her with China rose, pomegranate flowers, midday flowers and Kimśuka etc. or other sweet smelling flowers such as Śephāli.

97. Within twentyone nights the women with the above description and excited due to intoxication shall come there and live with him. She will follow him like a shadow and will not leave him.[1]

98. By performing homa with red lotuses smeared with trimadhu one shall attain good fortune. Similarly, homa with red lilies shall keep women under his control.

99-102. If the homa is performed with mallikā, mālati, jāti and lotus soaked in the milk on a white cow which has a calf of the same colour, one shall attain fame, learning, wealth, health, good fortune and lordship over riches. If the homa is performed with cassia fistula flowers soaked in honey one shall be able to find gold, captivity of the enemy and the fury of kings. If the red flowers of oleander are soaked in ghee and the homa is performed therewith, he will attain red garments, maidens and control over kings and ministers. He shall also achieve all desired objects such as ornaments, vehicles, success in his desire.

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[1] *Kulacūḍāmaṇi Tantra* (Chap. III) gives the method of subjugating women. A *Yantra* is drawn with the name of the woman inscribed therein. The worshipper repeats *Kulākulamantra*. Then the lady is attracted.

103. By performing homa with salt, white mustard, other things soaked in oil, in the midnight one shall be able to bring a bride of his desire.

104. One shall perform with flowers of Kṛṣṇa (black) sugarcane soaked in gingelly oil at night. Within a month his enemy becomes distressed by fever.

105. If homa is performed at night with the seed of red Khadira soaked in ghee, the enemy will have burning sensation and sores causing pain incurable by a doctor.

106-107. If homa is performed at night with the seed of ankola soaked in its oil, or, pepper or mustard soaked in ghee one shall immediately be competent to bring the women of his desire by oneself. She will be distressed by the fever of love. If one performs homa with sali rice grains soaked in ghee one shall attain sali rice grains.

108-111. If homa is performed with green gram one shall prepare an effigy with the same constellation as of the person intended, with the dust of his feet mixed with white mustard, pepper, salt and ground flour. This shall be offered in homa at night after severing at first the pair of feet, the pair of calves, the pair of knees, the pair of thighs, the portion below the navel, the region of the heart, the neck and the head. A sharp weapon shall be used to cut off limbs, By this twelve-fold homa, men, women and kings become subservient within seven days and are afflicted with fever according to his wish.

112-114. An effigy[1] is made with ground flour mixed with jaggery, pepper and cummin seeds. The name of the sādhya is written in the heart. It is fried in the ghee of the homa. The devotee shall touch effigy with the tip of his hand and repeat mantra a thousand times. After worshipping the effigy he shall eat the same, thinking that it is the sādhya himself. He shall continue repeating the mantra. Men, women and kings shall be under his control till their death.

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[1] The effigy should be made strictly according to the direction. It is measured by fourteen *aṅgulis* and in its different parts the signs of Zodiac and constellations are located.

115. The eight fragrant substances are pounded by a virgin and pasted in cold water. If the devotee applies a mark on the forehead with this paste he shall control the entire universe.

116-118. Put a prastha measure of śāli rice grain in a new pot. Pour into the vessel the two prasthas of the milk of a red cow that has a calf of the same colour. The whole thing is boiled over the consecrated fire. Lumps of this boiled rice are taken in hand and sprinkled with ghee. Sugar is added. The Mantra is repeated hundred and eight times. Homa is performed hundred and eight times. This homa is to be performed on the first day in the lunar fortnight. It shall bring about good fortune.

119-120. The same homa can be performed on Friday. By performing this homa for a year, the devotee shall be equal to a king. On the fifth day of the lunar fortnight, the homa is performed as before with a special care. On that day he shall perform homa with white flowers of Mallikā soaked in trimadhu. By performing homa with cooked rice and ghee the man invariably becomes the possessor of cooked rice.

121-122. By means of the homa with ghee as also with the gingelly seeds and rice grains one will obtain whatever is desired by him. One who performs homa with pink-coloured lotuses soaked in trimadhura, obtains within forty days the great Lakṣmī (good fortune) of praiseworthy physical from.

123-124. Beginning with the Full Moon day and ending with the same, the devotee shall perform homa every day with a thousand auspicious and full-blown Kalhāra flowers soaked in honey. He shall perform homa with devotion. There is no doubt in this that he will attain fame, wealth and sons. O Nārada, by performing a thousand homas with campaka flowers sprinkled with honey he shall certainly attain a hundred gold coins within a month.

125-127. Beginning with the New Moon day ending with it, one shall perform three thousand homas with flowers sprinkled with ghee. Within a month he obtains clothes of variegated colours. If he performs homa on the seventh day for hundred times with other loveable articles used for enjoyment of pleasures and with śāli rice grains sprinkled with milk he shall attain within a month many articles of sweet fragrance such as camphor, sandal etc. Within six months he shall undoubtedly attain flourishing increase in the śāli rice.

128-130. If gingelly seeds are offered in homa every day, he shall attain good health within a year. A man shall perform homa with Dūrvā grass in the three days connected with his birth day star (i.e. previous day, the present day and subsequent day). He shall be free from agony. He shall enjoy great pleasures and live for a hundred years. Or he shall perform homa with guḍūcī, gingelly seeds and dūrvā grass in the three days around his birthday. Thereby, he shall attain longevity, glory, fame, enjoyment of pleasures, merit and treasure trove.

131. If homa is performed with ghee, milk pudding and milk in those three days in due order, he shall become the minister of a king with longevity, health and riches.

132-134. By performing homa with plantain fruits on the seventh day one shall attain good fortune every day. If one is afflicted by a terrible fever (caused by the derangement of humour one shall perform homa with a digit length of three dūrvā grass blades, and sprinkled with trimadhura. He shall perform homa every day. During those days he shall repeat Mantra every day touching water in the meantime. He shall repeat Mantra a thousand times. The patient shall use it for the healing purpose and the sādhaka for liberation from ailments.

135-136. The following articles shall be pasted together viz—the powder of the tree belonging to the constellation of the person intended, mustard, gingelly seeds, ground flour and the dust from the foot of the sādhya. These shall be pasted together and made into an effigy with the name in the heart. As before, this effigy shall be cut off with sharp steel weapons and offered for homa. Thus the person shall come under his control certainly within seven days.

137-139. The devotee shall instal such an effigy in the middle of the sacrificial pit and set it to fire. By this vidyā he shall perform homa every day during the night for three thousand times with mustard seeds soaked in its own juice. He shall bring the woman forcibly even from a distance of a hundred yojanas. By performing homa with Kauśika (Bdelluim) mixed with honey he shall attract a woman.

140-141. One shall attain riches and good fortune through jaggery mixed with coconut fruits. If homa is performed with Kalhāras sprinkled with ghee or red lilies smeared with milk or the flowers of Campaka, Bakula and Madhūka soaked in trimadhura one attains a virgin.

142-145. One shall attain clothes by performing homa with punnāga flowers. One shall attain the objects of his desire through ghee. If he performs homa with buffalo's ghee he shall attain buffaloes; if with goat's ghee he shall attain goats and if with cow's ghee he shall attain cows.

The aspirant obtains jewels by performing homa with jewels. With the ground flour of śāli rice grains along with sugar an effigy should be made. The letters forming the name are written in the heart. This should be fried in oil or ghee at night. By day and night he shall concentrate his mind thereon and repeat the Mantra. He shall then eat it. If this rite is performed for seven nights whether the person is a man or a woman or a king he shall be subservient like a slave. He will dedicate his mind, nay his very vital breath etc.

146. The woman who performs homa with red or white flowers of hayāri (oleander) attains a great glory and prosperity within twentyfive nights.

147. By performing homa with the meat of ram smeared with trimadhra one shall attain gold. If the meat of ram is smeared with milk and homa is performed, one shall attain a very fertile land abounding in plants within forty days.

148. By performing homa with the seeds of lotus one attains good fortune within three days. When the Japa is performed with mantra one shall perform homa with bilva to the extent of one-tenth of it.

149. A person who has realised and achieved the mantra thus, shall be able to enliven people who are dead, due to

serpent-bite by hitting their faces with a handful of water charged with the Mantra.

150. He can enliven the dead man by whispering the mantra into his ears or by hitting with a stick charged with the repetition of mantra in his head suddenly.

151-154. The source of origin is made in the middle of the sacrificial pit. The devotee shall duly perform homa therein. He shall perform homa with gingelly seeds, mustard, wheat, śāli rice and barley grains soaked in trimadhura. In order to attain flourishing prosperity he shall perform homa severally with the grains or with a few grains of them collectively. In order to attain good fortune he shall perform homa with bakula, campaka, lotus, Kalhāra, red lilies, white lilies and the flowers of mallikā, kunda and madhūka. By performing homa with aśoka, pāṭalā, bilva, jāti, white vikantaka, fresh blue lilies, hayāri flowers and karṇikāra, he shall attain good fortune, treasure trove, longevity and fame.

155. By performing homa with dūrvā, guḍūcī, aśvattha, vaṭa, āragvadha, white arka, and plakṣa, one is liberated from sickness ere long.

156-158. Death is the result of homa with mustard seed and ghee. Hence, for the death of the enemy one shall perform homa in the fire kindled by full pieces of wood, each four aṅgulas long. Thereby, there shall be sickness, misery and agony undoubtedly among the four types of troops of the enemy within seven days. One shall perform the worship of the eternal deities everyday and also homa with ghee.

159-160. In order to attain learning one shall drink water charged with the Mantra early in the morning. In order to get all objects, one shall worship Śiva with the fragrant substances viz. sandel, uśīra, camphor, musk, (pigment) saffron, black agallochum and sweat of deer as mada.

161. Early in the morning, one shall perform repetition of the mantras of Nityā deities along with the meditation of the mātṛkā yantra there for three times and then drink the auspicious water for the purpose of attaining eloquence.

162. As before, the devotee, strictly adheres to the diet of milk alone. He shall make a hundred thousand homas with red lotuses sprinkled with three sorts of sweet things.

163-164. A man who has achieved control over the Mantra by means of japa, tarpaṇa, homa, worship and sprinkling rites shall apply it to practical purpose. Otherwise, the deities of that Mantra catch hold of his vital breath by getting furious instantaneously. O sage, there is nothing anywhere in this world that cannot be achieved with this mantra.

165-168. At the root of the banyan tree in the forest, in the caves, on the top of mountains, in the park, in the middle of the forest, at the root of the Mother tree and on the shores of the ocean in the forest, the man shall try to realize Yakṣiṇīs. By performing homas all the seven days of the week with lotuses, red or white scented lilies and the sweet smelling śephālikā duly soaked in through sweet things, one attains success within forty days in battle duels, in wrestling bouts, in fulfledged war, in game of dice and in verbal arguments.

169. It is certain that he will attain success in all dealings. By performing homa with the flowers of āragvadha one makes the enemies stunned and benumbed.

170-171. According to the former procedure one should perform homa at the door with the seven flowers viz—karṇikāra, punnāga, nameru, campaka, ketaka, rājavṛksa and māgadha. The enemy shall either be stunned or broken down certainly.

172-174. In the fire kindled by the wood of the tree belonging to the enemy's constellation, one shall perform homa with the twigs of the same tree soaked in mustard seed and ghee. The enemy will bow down at his feet.

In the fire kindled by the firewood taken from the funeral ground one shall perform homa with the leaves, flowers and fruits of the same tree along with the worship of the lord of the day of the week. The fourfold troops of the enemy will be afflicted by ailments. Thereby, or due to their subsequent death he shall be victorious again.

175. On Sundays, in the fire kindled by the fire-wood of the arka plants, one shall perform homa in order with the leaves, flowers, fruits, stems and roots of the same arka plant.

176-177. The materials mentioned above must be soaked in ghee of a red cow having a red calf. He shall face the direction of the enemies' whereabouts and perform homa duly in the three-cornered sacrificial pit. The enemy runs away, or becomes afflicted by sickness, or bows down with fear.

Or for the same benefit one shall perform homa on Mondays in the fire kindled by palāśa tree wood with the five parts of the same Palāśa tree (i.e. leaves, flowers fruits, stems and roots) soaked in ghee. There is no doubt in this that the previous results will be achieved.

178-182. On Tuesdays one shall perform homa in the fire kindled by Khadira wood with its five parts soaked in ghee. Thereby, he attains the same benefit certainly. The same procedure is to be followed with apāmārga on Wednesdays, peepal on Tuesdays, udumbara on Fridays and śamī on Saturdays and with ghee from cow's milk. The colour of the calf of the cow shall be white, yellow, grey or dark black. He shall attain that fruit by homa in the fire kindled by the twigs of that tree.

Beginning with the first day in the lunar fortnight and ending with the fifth day, the devotee shall perform homa with śāli rice, Bengal gram, green barley and black gram. Those materials shall be soaked in the ghee produced from buffaloe's milk. He shall attain the same benefit.

183. Beginning with the sixth and ending with the seventh day one shall perform homa with the material mentioned before, devoid of their husks. The ghee must be the product of goat's milk. He shall attain the benefit mentioned before.

184-189. Thereafter, in the course of five days, the devotee shall perform homa with the material mentioned before and also the two types of gingelly seeds (white aad black), cooked rice with sugar and milk puddings soaked in the ghee, the product of sheep's milk. Through this homa he attains the benefit mentioned before. Similarly, in the fire kindled by the wood of the tree belonging to the constellation one shall perform homa with those materials soaked in honey. There is no doubt about this that he will attain the same benefit. The intelligent devotee shall at the outset achieve vidyā and afterwards realize the practical application of the same, by the grace of Maṅgalā. O brahmin, he shall worship the deity and then instal a virgin girl whose limbs are non-defective, who is immature, who has taken her bath, who is clad in washed white garments and who is auspicious for the purpose of worship. A young boy also of the same description can be installed likewise. He shall then worship the virgin with the vidyā. Touching his head he shall repeat Mantra a hundred times and then offer worship with red or white fragrant flowers.

190-192. Till the conclusion of the holy rite, he shall fumigate with gugula (Aromatic resin). The goddess will penetrate the virgin whom he shall worship devotedly. He shall render holy services unto her as mentioned before. Repeating the mantras he shall request her to grant him the desired benefit. On being duly worshipped she will disclose his past, present and future, what he has thought of in his mind and all the previous incidents in his former birth.

193. The devotee shall worship her as before and ritualistically dismiss her in his own self. He shall then repeat the Mantra a thousand times. With steadied intellect and the self full he shall move about happily.

194. By performing homa for forty days with red lotuses sprinkled with the three sweet things one attains glory and prosperity. With white lotuses one attains great fame.

195. By performing homa with red lilies one shall obtain gold, treasure trove or land within the stipulated time.

196. By performing homa with lilies soaked in milk one shall attain the desired object mentioned, as well as different kinds of food-grains. That man shall quickly be very fortunate.

197. By performing homa with lilies soaked in ghee one shall attain the described benefit. By performing homa with Kalhāra flowers soaked in ghee one shall become a favourite of the king.

198. One shall indeed attain four types of scholarship by performing homa with palāśa flowers mixed with three sorts of sweets at the very same time.

199. By performing the instantaneous homa with fried grain accompanied by three sorts of sweets one shall obtain a virgin endowed with all good qualities, for his wife.

200. One shall perform homa with scraped coconut kernel in soaked sugar, jaggery and honey. Without any effort he will be comparable to Kubera.

201-202. One shall attain eloquency by performing homa with cooked rice and ghee together with rice grains, gingelly seeds and the red or white flowers of Bandhūka. If he performs Homa with the red and white flowers mixed together he shall attain longevity and good health.

203-204. By performing homa with the three dūrvā grass soaked in three sweets one conquers the enemy. By performing homa with guḍūcī, milk pudding, gingelly seed, and lotuses mixed with sandal paste and camphor one attains glory and everlasting fortune.

205-206. Saffron shall be pasted with snow water together with camphor. Full blown flowers of kalhāra shall be soaked in the above solution and offered in homa. The devotee equates a king with his glory. He shall live on the Earth for a hundred years, without an enemy. He shall be free from agony. He shall be devoid of mutually clashing opposites. His mind shall be free from impurity.

207. By performing homa with pieces of sugarcane one shall obtain garments. So also through the red and white flowers of oleander.

208. By performing homa with pāṭalā flowers soaked in honey one can keep ladies subservient. Similarly, by performing homa with lotuses one shall attract and control a courtesan.

209. By performing homa with sugar soaked in the milk of a white cow that has a white calf, even a sinful person attains incomparable wealth.

210. By performing an instantaneous homa with cotton seeds smeared with Sauvīra (antimony) in crescent-shaped sacrificial pit, O sage, enemies become subservient invariably.

211. By performing homa with ariṣṭā (soap-berry) leaves and seeds in the fire kindled with its wood and through the homa of mṛtyu seeds sprinkled with the margosa oil, one kills the enemies.

212. Similarly, by performing homa with five materials of the cow or the seeds of Rudrākṣa smeared with oil the horses afflicted by the ailments are cured.

213. By performing homa with Karañja seeds sprinkled with its own exudation the enemy is haunted by ghosts. So also

by performing Homa with the five parts of the akṣa tree, the same result is achieved.

214. By performing homa with the seeds of akṣa tree (Terminalia Belerica) mixed with margosa oil, the enemy shall be afflicted by epileptic fits.

215. By performing homa with the flesh of the animal pertaining to the constellation of the enemy in the fire kindled with the wood of the tree pertaining to the same constellation, the death of the enemy can be brought about.

216. By performing homa with the seeds of lotus smeared with mustard oil the enemy becomes afflicted with leprosy that may cause destruction of his body.

217. If in the middle of the night a homa is performed with pepper and mustard seeds smeared with oil, the enemy shall be afflicted by fever attended with burning sensation, the very same day.

218. For the sake of self-protection in the course of all these homas of restraining nature, one shall cause japa, homa etc to be performed through friendly persons who have acqutred vidyās.

219. One shall quickly destroy the efficacy of the mantra of the enemy through Mṛtyuñjaya Mantra or through other vidyās applicable to the particular case.

220. In the Kṛtayuga the mantra is to be repeated three hundred thousand times, in the Tretāyuga twice that number (six hundred thousand times), in the Dvāpara it is to be repeated nine hundred thousand times and in the Kaliyuga it must be four times i.e. one million two hundred thousand times.

221. Homa is to be performed to the extent of one-tenth of it, the rite of offering water to the extent of one tenth of it, further, the mārjana rite is to be performed to the extent of one-tenth of it and to the extent of one-tenth of it brahmins are to be fed.

222. In this order, one shall adhere to the number of japas in accordance with the vidyā and perform japa accordingly for the achievement of the vidyā. Only then should he venture to put it to practical application.

223. O leading sage, the japa of Kāmeśvarī should be per-

formed by twice the number. After the mantra has been achieved he shall put it to practical application.

224. O leading sage, it is mentioned that the japa of Bhagamālā is for a hundred thousand times. To the extent of one-tenth of it, the homa should be performed for achieving the vidyā.

225. The japa of Nityaklinnā is for a hundred thousand times. The homa should be performed to the extent of one-tenth of it for achieving the vidyā. Thereafter, he shall put it to practical use.

226. The devotee shall maintain silence and restrict his diet to milk alone. He shall perform japa of the mantra of Bheruṇḍā nine hundred thousand times. The remaining things he shall do as mentioned.

227. The japa of Vahnivāsinī is prescribed to be three hundred thousand times. Other things shall be performed by the excellent worshipper, as mentioned above.

228. The japa of the mantra of Mahāvajreśvarī is prescribed to be for three hundred thousand times. Homa, etc. should be performed to the extent of one-tenth of it, in the manner mentioned before.

229. O sage, without any lethargy the devotee shall repeat Dūtī mantra for a hundred thousand times. Homa etc are to be performed to the extent of one-tenth of it, in the prescribed manner.

230. Tvaritā mantra shall be repeated a hundred thousand times. O leading sage, for achieving the mantra, homa etc. are performed to the extent of one-tenth of it.

231. O excellent brahmin, japa of the mantra of Kulasundarī[1] is to be a hundred thousand times; Homa etc. to the extent of one-tenth of it.

232. O brahmin, the japa of Nityā extends to three hundred thousand times; homa etc. are mentioned to be extending to one-tenth of it in the stipulated manner.

233. O leading sage, the japa of Nīlapatākā extends to five million three hundred thousand times invariably; homa etc. extend to one-tenth of it.

234. O Nārada, the japa of Vijayā is for a hundred

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[1] Refer to note 1 on p. 1311.

thousand times. The other means to achieve vidyā is mentioned as before.

235. One shall repeat the mantra of Sarvamaṅgalikā three million two hundred thousand times; homa etc. are to the tune of one-tenth of it.

236. The devotee shall restrict himself to vegetable diet soaked in ghee and repeat mantra or Jvālāmālinī eight hundred thousand times; homa etc with the articles mentioned extend to one-tenth of it.

237. O leading sage, the japa of Citrā is for five million two hundred thousand times. For realizing the mantra, homa etc should be performed in the manner laid down.

238. Thus, in brief, it has been mentioned in the Nityā paṭala. All things should be understood with reference to yantra.

CHAPTER NINETYONE

Maheśa-Mantra-Kathanam

(The narrative of the *Mantra of Maheśa*)

Sanatkumāra said :

1. Henceforth, I shall mention the Mantra of Maheśa that achieves every object. By propitiating it, man obtains worldly pleasures as well as liberation.

2. Hṛdaya (namaḥ), the letter following va (śa) Sūkṣma (i) (śi), lānta (va) attached with ananta (ā) followed by marut (ya). The mantra contains five syllables.[1] With tāra (om) in the beginning it is of six syllables.

3. Its sage is Vāmadeva, metre Paṅkti and its deity is Īśa. The preceptor shall perform nyāsa in six limbs with the six syllables of the mantra.

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[1] The five-syllabled, *mantra of Śiva is namaḥ Śivāya*. When *om* is prefixed to it, the *mantra* contains six syllables.

4-6. He shall fix the letters of the mantra and the mūrtis (the forms of the deity) in due order in the index finger, in the middle finger, in the last finger, in the ring finger and in the thumb.

They are Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva, Īśāna. He shall fix them in the mouth, in the foot, in the private parts and on one's own head. He shall fix the aṅgas of the mantra adding jāti (namaḥ) in their sequence.

7-11. Thereafter, for protection, he shall perform Goloka nyāsa.[1] He shall fix in the heart, mouth, shoulders, thighs, throat, navel, sides, back, heart, head, mouth, eyes, nostrils, joints of the hands and feet together with the tips.

Thereafter, he shall fix on the head, mouth, heart, belly, thighs, feet, heart, lotus-like face, axe, gesture of deer, gesture of fearlessness, and the boons. He shall fix in sequence in the mouth, shoulders, heart, feet, thighs and belly. Thus the excellent worshipper shall fix the six syllables of the mūla mantra. Then again, he shall fix them on the head, forehead, belly, shoulders and the heart. Afterwards, the intelligent devotee shall perform the pervasive nyāsa with the mantra.

12. Obeisance to Śambhu, the deity whose form is immovable, who is a column of light and of the nature of nectar, and who manifests himself in four forms and whose body has received the splendour of their limbs.

13-16. The devotee who has fixed thus in his body shall meditate on the lord of Pārvatī. One shall meditate continuously on Maheśa who resembles the silver mountain, who is having the moon as his beautiful ornament, whose body is brilliant on account of jewelled embellishment, who holds in his hands the axe, the boon, fearlessness and the deer, whose face is inauspicious, who is seated in the lotus posture, who is eulogised by the group of gods, who is clad in the hide of a tiger, who is of the form of the universe, who is three-eyed, five-faced auspicious deity Śiva, the remover of all fears. A person who is initiated in the Śaiva tradition shall repeat this mantra two million five hundred thousand times.

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[1] It gives the procedure of *Golokanyāsa*. According to *Rāghavabhaṭṭa* the commentator of Śāradā Tilaka it should be done ten times.

17. He shall perform twentyfour thousand homas with good milk pudding. Then the mantra becomes mature and the bestower of achievement to the aspirant.

18-22. He shall worship the lord in the altar abiding by the nine Śaktis : Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathanī, Sarvabhūtadamanī and Manomanī. They are the Śaktis belonging to Śiva's altar.

Namo bhagavate (obeisance unto the lord),unto one who is associated with the primordial Śaktis, then anantāya (unto the infinite one), then unto the nature of Yogapīṭha.[1] The mantra begins with om and ends with namaḥ.

With this mantra one shall offer the seat to the lord of Girijā. After conceiving the form of the deity by means of the mūlamantra one shall invoke Śiva therein and worship him.

23. In the pericarp he shall worship the image. Īśāna abides in the north-east, who resembles the colour of pure crystal. In the quarters he should worship Tatpuruṣa[2] and others.

24. They are of yellow, black, white aud red in complexion. They bear weapons of their chief. They have four faces each and should be worshipped in due order properly.

25. In the corners he should worship Kalās beginning with nivṛtti etc. which are of brilliant forms. The aṅgas are abiding in the filaments and he should worship the lord of obstacles abiding in the petals.

26-28. The eight attending deities are Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrīkaṇṭha, Śikhaṇḍin, Their complexions are red, yellow, white, reddish, black, red, of collyrium and dark colour. On their coronets are the new moons. They are stationed in the lotus and bedecked in ornaments. They have three eyes. In their hands they hold tridents, thunderbolt, missiles, the bow and the arrows.

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[1] The *pīṭha mantra of Śiva* runs thus : *om namo bhagavate sakalaguṇātma śaktiyuktāya anantāya yogapīṭhātmane namaḥ*

[2] *Tatpuruṣa* and others are to be worshipped with the *mantra* of Śiva with *oṁ* prefixed, adding the name of the deity.

29-30. Beginning from the north he should worship Rudra, Caṇḍeśvara, Nandin, Mahākāla, Gaṇeśa, Vṛṣabha, Bhṛṅgarīṭi and Skanda. They are seated in lotus seats. They have the complexion as follows : golden, crystalline, pink, dark-coloured, white as pearl, moon-coloured, white and tawny-coloured.

31. Thereafter, Indra and others equipped with thunderbolt and other weapons should be worshipped. He should worship the lord repeating the mantra a thousand times.

32. He will be liberated from sins and attain the desired prosperity and glory. If he repeats the mantra two thousand times he will be free from all calamities.

33. He who repeats mantra three thousand times attains longevity. If he increases the number of japa by a thousand he will attain the object of his desire.

34. One shall perform homa with white gingelly seeds alongwith ghee for a hundred thousand times. He will destroy all distresses arising from evil portents.

35. By repeating mantra ten million times he directly becomes Śiva. The six-syllabled mantra enclosed with hrīm becomes the eight-syllabled one.[1]

36. Its sage and metre are as mentioned before. Its deity is the lord of Umā. The ancillaries[2] have already been mentioned. One should meditate on Śiva along with his consort Umā.

37-38. Within his heart the devotee should meditate on the three-eyed lord as follows : He resembles the Bandhūka flower. He bears the crescent moon on his forehead with a smiling face. He holds in his hands the trident, skull, boon and fearlessness. He is embellished in beautiful ornaments. His body is embraced by the daughter of the mountain and she is seated on his left thigh. She embraces him with her arm. Thus the devotee should think of him.

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[1] A *mantra* of *Śiva* with *hrīm* prefixed and suffixed. *Śiva* is meditated upon as associated with Umā.

[2] The *aṅgas* are *hrām oṁ namaḥ*, *hrīm namaḥ śiraḥ*, *hrūṁ namaḥ śikhā*, *hraim śiṁ varma*, *hraum vāṁ netram*, *hraḥ yam astram*.

39. He should repeat the mantra one million four hundred thousand times. He should perform homa in accordance with the right procedure with the excellent twigs of cassia fistula mixed with sweet solution fourteen thousand times.

40. He should worship the lord of Umā with sweet smelling flowers in the altar mentioned before. He should worship the attending deities as representing limbs outside beginning with Hṛllekhā.

41. They are to be worshipped in accordance with the injunction in the middle, in the east, in the south, in the north and in the west. He shall worship the bull and others in due order in the petals of the east onward.

42. Thereafter, he shall worship Caṇḍeśa whose hands shine with trident, axe, rosary and the water pot. His features are red and he has three eyes.

43. He shall worship Durgā who holds in her hands the discus, conch, fearlessness and the desired boon, who has the lustre of emerald, who is gentle, who has three eyes and who is bedecked in charming ornaments.

44. Thereafter, he should worship the six-faced deity with twelve eyes and holding the branch of the Kalpa tree and and jewelled bell. He has a brilliant form of a body and possesses the lustre of the rising sun.

45. He should worship Nandin too who is gentle, who is bedecked in jewelled ornaments, whose body is dark-coloured and who holds axe, boon, fearlessness and the battle axe.

46. Then, he should worship Vighnanāyaka whose lustre is like that of saffron, who holds noose, goad, boon and fearlessness and whose crest is adorned with the crescent moon.

47. Thereafter, he should worship the commander-in-chief of the army who is dark-complexioned, who holds a red lily in his hand, who has kept his left hand on the left lap, who has two eyes and who is clad in red clothes.

48. Thereafter, the eight mothers Brāhmī and others whose characteristics have been mentioned before, should be worshipped. He should worship Indra and others, the guardians of the quarters in their respective zones.

49-51. Then on one side of it, he should worship, in the due order, thunderbolt etc which are their weapons. The knower of the mantra who thus worships Śambhu, the lord of Umā, shall be the bestower of all good fortune and welfare of all the worlds.

The following is the mantra called Prasāda[1] viz sānta (ha) associated with sadyānta (au) the head of which is adorned with bindu (.). It is the bestower of all siddhis on the worshipper. The procedure of conceiving the six aṅgas is mentioned through the bījas along with six long vowels.

52. O Nārada, the sage etc. of this mantra are the same as six-syllabled mantra. The teacher should fix Īśāna and other forms in the thumb and other limbs.

53. The bījas are to be known in their order connected with Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta.

54-55. Taking the five short vowels (o,e,u,i,a)[2] in the reverse order attached with ha, one should fix them in fingers, then again he should fix them on the head, in the mouth, in the heart, in the private parts and in the feet, in the due order. He should fix them in the faces above and in the east, in the south, in the north and in the west.

56-57. Thereafter, the intelligent devotee should fix thirtyeight Kalās in the body. The excellent teacher should fix rightly the Ṛk[3] verses of Īśāna in due order in the fingers beginning with the thumb and ending with the little finger. After fixing them again on the head, in the face, in the lotus of the heart, in the private parts and in the feet, he should conceive the aṅgas in the mouth and on the head etc.

58-62. After uttering the group of five tāras[4] he should say obeisance (**namaḥ**) unto the omniscient one in the heart.

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[1] *Prasāda mantra* of Śiva : *Haum*. The *aṅgas* are to be done with the *bīja* adding *ā, ī, ū, ai, au, aḥ to it.*

[2] *Okārādyai* means *o, e, u, i, a.*

[3] The verse refers to some Ṛk *mantras* occurring in the commentary of *Śāradā Tilaka*, Chapter XVIII. They are connected with *Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta.*

[4] *Tārapañcakas* are: *oṁ aiṁ hrīṁ śrīṁ hskhphrem hsauḥ.*

namaḥ. Svāhā unto the head with the nectarine one with the garland of light. Vaṣaṭ unto the tuft of hair (śikhi śikhāyai). Hum unto the coat of mail, to the one who has thunderbolt in his hand and is free. Vauṣaṭ after uttering Saum, Vaum, Haum to the three eyed-one who is of undiminishing power. After uttering ślīm puśum hum phaṭ unto the one who is of immesaurable power. With great concentration he should perform the rite of ṣaḍaṅga in the east, south, north, west and the middle.

63-66a. He should then fix five Kalās of Īśāna in his faces thus : Īśāna the lord of all vidyās, namaḥ unto Śaśinī, the first Kalā-Īśvara the lord of all beings. namaḥ unto Maṅgalā. Then uttering the Brahmādhipati, then again Brahmaṇo'dhipati, then unto Brahmeṣṭadā namaḥ. Then namaḥ unto Marīcī after uttering 'let me be graced with auspiciousness.' Namaḥ, unto Aṁśumālinī after uttering Sadāśivom. All these are preceded by om and followed by namaḥ.

66b-69. Thereafter, the repeater of the mantra should fix the four Kalās of Tatpuruṣa in the faces in the east, west, south and north. The first Kalā is constituted of Tatpuruṣāya vidmahe (We know that it is for Tatpuruṣa). Then after the word Mahādevāya dhīmahi (we meditate upon Mahādeva), Vidyā is said to be the second kalā. Tanno Rudraḥ (May Rudra). The third Kalā is Pratiṣṭhā and pracodayāt (may urge) and the last Kalā is Nivṛtti. These Kalās are used with om in the beginning and accompanied by namaḥ.

70. Thereafter, the repeater of the mantra should duly fix the eight Kalās in the heart, in the pair of shoulders, in the navel, in the belly, in the back, in the chest and in the heart.

71-74. After saying Aghorebhyaḥ the first Kalā (Umā kalā) as mentioned before, then Ghorebhyaḥ (Unto the terrible one), Mohā shall be the second Kalā. Then after Ghorā, Kṣamā the glorified third Kalā, then Nidrā should be the one after the word Ghoratara. After sarvataḥ sarva the Kalā named Vyādhi. After Sarvebhyaḥ mṛtyu the sixth Kalā. After Namaste astu (obeisance unto you). Kṣudhā shall be the seventh Kalā. Tṛṣā is the eighth Kalā after Rudrarūpebhyaḥ. All of them are preceded by Om and followed by namaḥ.

75. Then, he should fix the thirteen Kalās of Vāmadeva in the two testicles, in the pair of thighs, in the knees, in the calves and in the loins, in the waist and in the two sides.

76. After uttering Vāmadevāya namaḥ comes the Rāja Kalā. The second Kalā is Rakṣā which should be uttered after saying Jyeṣṭhāya namaḥ.

77-80. Kāmā is the fifth Kalā. Obeisance unto Kalā. Saṁyamanī is the sixth which should be uttered with Kalāvikaraṇāya namaḥ. Kriyā is desired to be the seventh which is followed by Balavikaraṇāya namaḥ. Vṛddhi is the eighth, after bala there is the sthirā Kalā. Then uttering balapramathanāya namaḥ the Kalā is known as Rātrī. Then uttering Sarvabhūtadamanāya namaḥ the Kalā is Bhrāmaṇī. After namaḥ, Mohinī is said to be the Kalā by the knowers of the mantra. After saying unmanāya namaḥ Jvarā is the thirteenth Kalā.

81-86. They are glorified and used with om in the beginning, in the dative case and with namaḥ at the end.

He shall fix the eight mantra Kalās (mantra particles) of Sadyojāta in their sequence with his first Kalā named Siddhi uttering Sadyojātam prapadyāmi (I resort to Sadyojāta) in the feet, in the hands, in the nostrils, in the head and in the pair of arms. Vṛddhi is the second after uttering Sadyojātāya vai namaḥ. Dyuti is the third after Bhave, Lakṣmī is the fourth after the word Abhave. Then the word Nātibhave is followed by Medhā the fifth. Then the Kalā which is Prajñā, the sixth after Bhavasva mām. After Bhava the Kalā is Prabhā. Then after udbhavāya namaḥ, sudhā is the eighth Kalā. All the Kalās have Om in the beginning and are in the dative case and are joined with namaḥ.

86-87. Thus the thirty-eight Kalās of the five Ṛks have been mentioned. The devotee who performs these nyāsas in his limbs will become lord Śiva himself. Then with great concentration he should meditate on Sadāśiva thus.

88-89. He has five faces : white, yellow, black, white and the colour of the China rose. He has rosaries. His coronet is the moon. He is as refulgent as ten million full moons. In his hands, he holds the trident, the battle axe, the dagger, the thunderbolt, fire and the lord of serpents as well as bell, noose, boons and fearlessness. He is highly brilliant with ornaments.

90. After meditating thus, he should repeat the mantra five hundred thousand times. To the extent of one-tenth of it he should perform homa with oleander flowers soaked in honey.

91. He should worship the deity in the altar as mentioned before. He should conceive the form of the deity by means of the mūla mantra. In the form he should invoke the deity and worship him along with the attending deities.

92. In the north eastern quarter he should worship Īśāna who is white-complexioned, with three eyes and who holds in his hands Śakti, drum, fearlessness and boon.

93. In the east he should worship the three-eyed four-faced Tatpuruṣa who is as refulgent as the lightning and who holds the axe, deer, boon and fearlessness.

94-95. The most excellent among the knowers of the mantra should worship the three-eyed Aghora in the south, Aghora who is terrible with terrifying teeth, who has four faces, who has the colour of the collyrium and who holds in his hands the rosary garland, Vedas, noose, hook, drum, iron club, the sharp-pointed trident and the skull.

96-98. In the west he should worship the three-eyed Vāmadeva who has four faces resembling afternoon in lustre, whose coronet shines brightly by virtue of the crescent moon at the crest, who holds in his hands the deer, rosary string, fearlessness and boon. In the north he should worship the three-eyed sportive Sadyojāta, who resembles the camphor and the moon, who is gentle, who has smiling faces and who holds in his hands the boon, fearlessness, rosary garland and dagger.

99. In the corners he should worship the fiery-formed Nivṛtti and other Kalās.[1] All round the petals he should worship Ananta and others and the lords of impediments.

100-102. Outside of it, he should worship Umā and others and also Indra and others along with their weapons. After worshipping the lord of gods thus, with great devotion the knower of the mantra shall propitiate the deity with charming dances, music etc. as well as hymns.

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[1] *Kalās* are the shining rays. They are *Nivṛtti*, *Pratiṣṭhā Vidyā*, *Śānti and Śāntyatītā*. They are the sources of *Pṛthvī* to Śiva and they pervade the firmament. They are without body and composed of the form of rays.

Tāra (om), māyā (hrīm), Viyat (ha), the fourteenth vowel (au) along with bindu is joined with five-syllabled mantra and thus consists of eight syllables.[1] The intelligent devotee should perform the rite of nyāsa in the same manner as in regard to the five-syllabled mantra.

103-104. One shall meditate on Śiva, the lord of all, who has the lustre of saffron, whose jewel-set crown shines exquisitely, who has the moon for his crest-jewel, whose ornaments and unguents are divine, who has serpents for his sacred thread, who has placed one of his hands on the breasts of his beloved, who is seated on his left thigh, who holds in his hands the Vedas, battle axe, boon and fearlessness.

105. He shall repeat the mantra eight hundred thousand times and perform eight thousand homas with milk-puddings together with ghee after conceiving the form of the deity in the altar by means of the mūla mantra.

106-108a. The first āvaraṇa (surrounding circle is to be done with aṅgas, the next one is constituted by Ananta and others, the third one is cited through Umā, the fourth one is through the lords of quarters and the fifth one is through their weapons. The excellent aspirant should worship the lord every day. Thus, he will be able to enjoy good fortune by acquiring it along with his sons and grandsons.

108b-109. Tāra (om), sthirā (ja) joined with karṇa (u) and indu (.), then bhṛgu (sa) along with visarga (:). The mantra[2] consists of three syllables and is of the nature of Mṛtyuñjaya. Its sage is Kahola, the metre is Gāyatrī and the deity is Mṛtyuñjaya Mahādeva. He should perform nyāsa in six limbs with sa joining it with six long vowels.

110-112. One should meditate on the deity who fascinates the universe. He is seated on two lotuses. He has sun, moon and fire as his eyes and a smiling face. His hands shine with the gestures of the noose, deer and rosary string. He has the lustre of the moon. His limbs are flooded with the nectar oozing out of the moon in his forehead and he is bedecked in necklaces and other ornaments.

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[1] The eight-syllabled mantra of Śiva: Om hrīṁ hauṁ namaḥ Śivāya.

[2] The mantra of Mṛtyuñjaya : *Om jūṁ saḥ.*

113. The intelligent devotee should repeat the mantra three hundred thousand times. To the extent of one-tenth of it he should perform homa with pieces of guḍūcī soaked in pure milk and ghee.

114. After conceiving the form of the deity by means of the mūla mantra he should worship the deity in the altar belonging to Śiva. After propitiating the attending deities of the limbs he should worship the lords of the worlds.

115-118. The excellent aspirant should worship their weapons when outside. O excellent sage, this mantra has been made mature through repetition and worship. He should perform the practical application of the same as given in the kalpa (texts on rituals) for realising the desired aims. By performing homa with pieces of guḍūcī sprinkled with milk every day he attains the longevity of thousand months as well as wealth and sons. He should perform a thousand homas every day in the week with these articles in due order viz. guḍūcī, banyan, gingelly seed, dūrvā grass, milk, ghee and milk puddings. He should perform a thousand homas with these seven articles in seven days. He should feed more than seven brahmins with sweet dishes.

119. He should give fees to Ṛtviks, a pink-coloured milch cow as their fee. Afterwards, he should propitiate the teacher by means of cash payment thinking him as the very deity itself.

120. By this procedure the sādhaka will be free from the malignant influence of Kṛtyā and fever etc. He will live for a long time to see hundred autumns.

121-123. This homa is the bestower of peace in the following cases : in the rites of black magic, in fever, in the benumbed state, in terrible madness, in headache, in all incurable ailments, in the agony due to poison, in delusion, in burning sensation and in great fear. It yields all fearlessness. One should perform homa with these articles in the proper manner for those born in the constellation of stars of the three, one, ten and nineteen.

He should feed brahmins well versed in the Vedas with sweet things. He attains a long life and the desired glory in this way.

124. The intelligent devotee should offer oblation into the

fire everyday with dūrvā grass. He will be able to conquer premature death. It increases longevity and health.

125. If in the three days (just mentioned) he performs homa with the twigs of guḍūcī, saffron and Bakula it will remove his ailments and death.

126. Homa performed with white mustard destroys fever. Homa performed with apāmārga twigs is destructive of all ailments.

127-128. Dakṣiṇāmūrtaye should be uttered first, then homage unto you who reside at the root of the banyan tree, obeisance unto him who is deeply engrossed in meditation, then to Rudra and Śambhu. Tāra (om) and hrīm should enclose the mantra.[1]

129-132. The mantra consists of thirtysix syllables. It is the bestower of all desired gods. Śuka is the sage and Anuṣṭup is the metre. The deity is Śambhu Dakṣiṇāmūrti. The aṅgas, heart etc, are conceived by the syllables of the mantra. It is accompanied by Om and hrīm at the beginning and the end. They are divided into groups of six, six, eight, eight, five and three letters each. He should fix the syllables of mantra on the head, forehead, eyes, ears, cheeks, nose, mouth, joints of the hands, throat, breasts, heart, navel, hips, private parts and the joints of the feet. The pervasive should be performed in the body with Om and hrīm.

133-138. There is a lofty banyan tree on the ridge of the Himālayas frequented by Siddhas and Kinnaras. The tree has fruits shining like rubies. It has shadowed sunlight by its far-extending branches. The full-blown trees are embraced by the clusters of creepers in full bloom. The place has been rendered cool by the winds blowing over the mountain streams flowing out of the rock crevasses. Groups of celestial damels sing while the flocks of peacocks dance. Different quarters are resonant by the cooing of cuckoos. The region is frequented by the animals which have eschewed their mutual animosity. It is beautified by fragrant flowers of both aquatic and terrestrial origin. It is continuously and happily resorted to by the sages, Śuka and others. It is frequently supervised by the gods, the chief of whom is Indra and who are accompanied by their womenfolk and others.

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[1] It gives the *mantra* of *Dakṣiṇāmūrti* thus : *Oṁ Dakṣiṇāmūrtaye tubhyaṁ vaṭapādanivāsine dhyānaikaniratāṅgāya namaḥ Rudrāya Śambhave hrīm.*

139. The banyan tree is beautified by the thickly grown emerald-like leaves. It is embellished as though with hanging ornaments made of the nine precious gems.

140-143. It is a wonderful tree the shade of which is capable of dispelling worldly distress. Śiva is seated at its root in an auspicious throne set beautifully, studded with jewels. His embellishments are immeasurable. His face resembles the autumnal moon. He resembles the mountain Kailāsa, has three eyes and the crescent moon decorating his matted hair. He is seated in the heroic posture. He holds the posture of the hatchet, deer and has placed the delicate hand on the knee. He has kept a serpent firmly fixed under his arm-pit. He should meditate on Śiva in his pleasant mood.

He should repeat the mantra three hundred and twenty thousand times.

144. To the extent of one-tenth of it he should perform homa with white gingelly seeds soaked in milk. He should worship the deity in the altar in the way as mentioned in regard to the five-syllabled mantra in accordance with the procedure given therein.

145. The devotee should restrict his diet to what is received by way of alms. He should continue to repeat this mantra for a month with his sense-organs perfectly under control. Every day he should repeat it four thousand times. He obtains great eloquency and glory of speech.

146. He should drink water after charging it with the utterance of the mantra thrice.

By the meditation of Dakṣiṇāmūrti the excellent aspirant becomes competent to acquire the ability of giving discourses on scriptural texts.

147-148. Om namo bhagavate Dakṣiṇāmūrtaye mahyam medhām prayaccha svāhā (Om obeisance unto lord Dakṣiṇāmūrti, grant intellect unto me). This is a mantra with twentytwo syllables. Its sage is the four-faced lord, the metre is Gāyatrī and the deity has already been mentioned.

149. He should conceive aṅgas by means of six long vowels enclosed with Om or with the syllables of the mantra in their sequence. The meditation is the same as before.

150-151. The Nīlakaṇṭha mantra[1] : Lohita (pa) is seated on agni (ra) followed by sadya (o) and bindu (.). This is the first syllable. Then dīrgha (na) is seated in vahnibīja (ra) and adorned with śānti and indu (i and·) The third is lāṅgalī (ṭha) and sarga (:). This mantra consisting of three bījas has the nature of Nīlakaṇṭha and is the remover of two sorts of poisons (moving and unmoving).

152-154. Two Haras and svāhā are the mantra for the heart, Kapardine svāhā is for the head, Nīlakaṇṭhāya svāhā is for the tuft. After the word kālakūṭa and viṣabhakṣaṇa in the dative (one who swallows the poison Kālakūṭa) and hīm phaṭ is the Kavaca mantra. Nīlakaṇṭhine svāhā is the mantra for astra (phaṭ). These are the five mantras for five limbs.

155-156. He should fix three bījas in their sequence on the head, throat and the lotus of the heart. He should meditate on the three-eyed Hara whose refulgence is like that of ten thousand rising suns, who is rendered splendid by the moon on the matted hair, whose ornaments are serpents and who holds in his hands the rosary string, trident, the skull of Brahmā and the club Khaṭvāṅga.

157. He should repeat mantra three hundred thousand times. To the extent of one-tenth of it he should perform homa with cooked rice soaked in ghee in a well-consecrated sacrificial fire.

158. He should worship lord Nīlakaṇṭha with deep concentration in the altar of Śiva, in accordance with the procedure laid down in regard to the worship of Mṛtyuñjaya. He is the destroyer of two sorts of poison.

159. Agni (ra), saṁvartaka (kṣa), āditya (ma), ra, anila (ya), then ṣaṣṭha (u) joined with bindu (.) (?) All these together constitute the bīja of Cintāmaṇi, the bestower of all prosperity.

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[1] The verse gives the *Nīlakaṇṭha* mantra : *Prom hrim*

160. Kaśyapa is recounted as the sage, anuṣṭup is the metre. Ardhanārīśvara, the lord of the worlds, is the deity.

161-162. He should conceive six aṅgas by means of six consonants beginning with (ya, ra, la va, śa, ṣa,) in due sequence. He should meditate on Ardhanārīśvara who has three eyes, whose lustre is like that of the blue jewel. He holds in his lotus-like hands the trident, noose, skull and the red lily, whose ornaments are charming and who has the crescent moon over his tied-up matted hair.

163-164. He should repeat the mantra a hundred thousand times and perform three hundred homas with gingelly seeds soaked in sweet things. He should worship the deity in the altar of Śiva along with the attending deities such as the bull etc. Afterwards, the mothers and thereafter the guardians of the worlds along with their weapons are to be worshipped. For suppressing ailments, one should repeat the mantra beginning with Prasāda ten thousand times.

165. This bīja is encircled by the letters of vowels and nectar is flowing out of it. It is stationed in the disc of the moon. When meditated upon the head it dispels poison and ailment.

166-167. The bīja encircled by the vowels and stationed in the centre of the triangle with apex going upward and externally encircled by a hexagon shining with the letters ra etc. written in the reverse order. When meditated over the head of one afflicted by goblins, it will immediately destroy the goblin. If it is meditated on in afflicted limbs it certainly suppresses different afflictions.

168-175. Khaḍga Rāvaṇa Mantra

Om namaḥ Paśupataye, Om namaḥ Bhūtādhipataye (unto the overlord of individual souls, the overlord of elements), Oṁ namo Rudrāya (obeisance unto Rudra) Khaḍga Rāvaṇa, vihara vihara (sport, sport) sara, sara, nṛtya, nṛtya (dance, dance) śmaśānabhasmāñcitaśarīrāya (unto the deity whose body is worshipped with the ashes of the cremation ground) ghaṇṭākapālamālādidharāya (unto one who bears bells and skulls as if they were his necklace) after the word Vyāghracarma paridhānāya (unto one who wears the hide of the tiger), then say

Śaśāṅkakṛtaśekharāya (unto one who has adorned his crest with the moon), Kṛṣṇasarpayajñopavītine (unto one who has black serpents for his sacred thread), then the pair of bala and the pair of cala, then anivartakapāline (unto one who holds the skull all the time), then the pair of hana (kill) bhūtān trāsaya trāsaya (terrify, terrify)..Thereafter again in the middle of the sphere kaṭa, kaṭa (shine shine) Rudrāṁkuśena śamaya śamaya (O Rudra, suppress it with goad). Praveśaya, praveśaya (make it enter), āveśaya āveśaya (possess it) caṇḍāsidharādhipataye Rudrāya jñāpaya svāha (make it known to the wielder of the terrible sword, the Rudra svāhā. This is Khadga Rāvaṇa mantra which contains one hundred and seventy syllables.

176. Bhūtādhipataye svāhā is the mantra for the worship. This is a mantra for the realised one. It can be realised perfectly by japa alone.

177-179. After twenty thousand japas it is capable of grasping goblins.

Hrīṁ sphura sphura (throb throb), prasphura prasphura (throb well), ghātaya, ghātaya (kill, kill) hum. The mantra ends with phaṭ. This great mantra consists of fifty one syllables. It is the weapon of Aghora. Aghora is its sage, the metre is trivṛt. Aghora Rudra, the leader of the mantra, is stipulated as the deity.

180-182. Heart consists of five letters, the head of six, tuft is recounted with ten, kavaca thread of the pair with twelve and astram (phaṭ) with ten. He should fix them with letters, split them into groups of eleven, five, six and two letters each on the head, in the eyes, in the mouth, in the throat, in the heart, in the navel, in the thighs in sequence as well as in the knee, in the calves and the pair of feet.

183. One should meditate upon the three-eyed Sadāśiva, the Aghora who is dark-complexioned and who possesses serpents, whose garments and the unguents are red and who wields many kinds of weapon.

184-185. The mantra is capable of restraining goblins and vampires.

(Another mantra) Om vānta (śa) is stationed in la which is adorned with (ī) and bindu (.) then pārśva (pa), vaka (śa) is joined with karṇa (u) and the mantra ends with varma (huṁ) and astra (phaṭ). This is called Pāśupatāstra mantra. It contains six syllables. It removes minor evil planets.

186-188. The six aṅgas are conceived by six letters ending with hum and phaṭ along with its jāti (namaḥ, svāhā). One should meditate on Paśupati whose refulgence is like that of the midday sun, who is terrible, who has three eyes, who has serpents for his ornaments, who has four faces and who holds various weapons. He should repeat the mantra six hundred thousand times. To the extent of one-tenth of it he should perform homa with cow, ghee in the fire consecrated by the mantra. He should worship the deity in the altar of Śiva along with the aṅgas, mothers, lords of the worlds and their weapons.

189. One should sprinkle water charged with this mantra on the face of one seized by goblins. As a result of the powerful influence of this great mantra, he will cry out loud sharp cry.

190. One who discharges the arrows charged with this mantra will instantaneously conquer the enemies like another Arjuna.

191-195. The final letter of the alphabet (kṣa) with bindu, obeisance unto Kṣetrapāla and namaḥ (is the mantra of Kṣetrapāla). After fixing the six aṅgas with the bīja having six long vowels, he should remember the three-eyed deity who has the lustre of the blue mountain. He is naked. His ornaments are serpents and he holds the skull, iron club and wears tawny-coloured matted hair which is tied up. He should repeat the mantra a hundred thousand times. To the extent of one-tenth of it he should perform homa with milk puddings sprinkled with ghee. Then he should worship the lord Kṣetrapāla in the altar conceived to be made of dharma etc. along with the attending deities. With the deep respect he should offer oblations unto him together with the attendants.

196-197. The following is the balimantra (the mantra for bali). Ehi ehi(come, come) vidviṣam (the name repeated twice) bhañjaya bhañjaya (break. break) nartaya nartaya (dance, dance) vighnān vināśaya (remove the impediments) Mahābhairava Kṣetrapāla balim, gṛhāṇa gṛhāṇa svāhā. (accept, accept the oblation of Kṣetrapāla. This is called the Balimantra which bestows the desired good.

198-199. The aspirant should make a large ball of rice together with the side dish. During nights he should call Kṣetrapāla in mind according to the way mentioned before and offer oblations in his hand. Delighted with this offering Kṣetrapāla grants splendour, intellect, strength, health, brilliance, nourishment, fame, and glory.

200-204. He should say Baṭuka in the dative and also āpaduddhāraṇa, then two kurus (kuru, kuru) and then Baṭuka in the dative. It ends with hrīm and is preceded by om. This mantra consists of twentytwo syllables. The aṅgas of the mantra are conceived by the syllables grouped into two, four, seven, four, four and one each. With great devotion he should meditate on the deity who is a boy resembling the crystal in complexion. His face shines with the tresses of hair, whose limbs are brightened by divine embellishments, who has three eyes, who holds a staff and a trident, who is delighted and who brings about fearlessness unto his devotees. He should repeat the mantra two million two hundred thousand times. He should restrict his diet to rice cooked in ghee and should have control over his senses. To the extent of one-tenth of it he should perform homa with gingelly seeds accompanied by sweet things.

205-209. In the altar conceived by dharma in a lotus of great splendour, to which there will be the lotus of the ether that is abiding in a triangle within a hexagon, one should worship lord Baṭuka along with his aṅgas and attending deities in due order. "Devour everyday the flesh and blood of persons belonging to the side of the enemy. Devour it in the company of your gaṇas accompanied by your dogs." This is called the Balimantra. The name of the enemy is kept within. Delighted with the mantra Baṭuka will be chopping off the army of the enemy. Highly furious he will distribute their flesh among his attendants.

Caṇḍamantra :

Arghīśa (ū), **dānta** (dha) joined with ra at the tip of head and stationed on lānta (va) (ūrdhva). This Caṇḍa mantra consists of three syllables. The sage is Trika and the metre is anuṣṭup.

210-211. The mode of conceiving the aṅgas is being mentioned. Dīptā phaṭ is the heart. Jvālā phaṭ is the head. Jvālāmālinī phaṭ is the tuft. Phaṭ is the Kavaca. Hana phaṭ is the eye. Sarvajvālinī phaṭ is the next one.

212-214. After performing the rite of fixation of the six aṅgas he should meditate on lord Caṇḍeśa as follows : He has three eyes. His body is red. He is clad in red garments. He holds in his hands the trident, rosary, battle axe, and water-pot. He should repeat the mantra three hundred thousand times. To the extent of one-tenth of it he should perform homa with white gingelly seeds and rice grains mixed with the three sweet things. He should conceive the image by the mūlamantra in the altar mentioned in the case of five-syllabled mantra.

215. Ca along with bindu, then Caṇḍeśvarāya namaḥ is the mantra for the worship of Caṇḍeśvara.

216-218. The attending deities are the aṅgas, mothers, guardians of the quarters and the weapons, thunderbolts etc. One who is adept in the mantras pertaining to Śiva should particularly repeat the mantra of Caṇḍeśvara. He attains all desired objects. He rejoices both here and hereafter. Nārada, listen, I shall recount to you the divine hymn of Maheśvara. By reciting this at the time of worship, the mantras are realized and achieved.

219. Obeisance, obeisance to Śaṅkara who abides in all beings as their inner self and who is of the form of the earth, water, fire, wind, firmament, the lord of sacrifice, the moon and the sun.

220. Obeisance, obeisance to the eternal light that is beyond the senses, unto one who abides in the Vedāntas, to one who is identical with the Vedas and to one who is the origin of the Vedas.

22I. Obeisance, obeisance to Bhava, to Śambhu who cannot be specifically distinguished in gross or subtle form and to one who is the remover of all miseries of worldly existence.

222. Obeisance, obeisance to one who is far away from the way of dialectics, who is the bestower of the fruit of austerities, who is the liberal bestower of fourfold aims of life and who is omniscient.

223. Obeisance, obeisance to one without attributes, to one who has neither the beginning nor the middle and nor the end, who has dispelled all fears, to the supreme lord who is meditated upon by yogins.

224. Obeisance, obeisance to the destroyer of time, unto the immanent one, to one who is difficult to be thought of, to one who shines with the moon, and to the destroyer of arrogance of Kandarpa (the god of Love).

225. Obeisance, obeisance to the swallower of poison, to one who moves about riding on the shoulder of the bull, to one who has tied the matted hair with the garland of the river Gaṅgā.

226. Obeisance, obeisance to the purest one, to one of pure mood and to one who is the inner soul of the pure, to the destroyer of Pura, to the perfect one of auspicious name.

227. Obeisance, obeisance to the one who is devoted to his devotees, to one who is the bestower of worldly enjoyment and liberation, to the lord of all worlds, to one who is without garments and to one who is the final resort.

228. Obeisance, obeisance to the origin of Trimūrtis (the three deities of Brahmā, Viṣṇu and Rudra) to one with three eyes, to the light of three lights (sun, moon and fire), to the remover of the cycle of births.

229. Obeisance, obeisance to one whose feet have been rendered pink in colour by the jewelset crowns of gods and demons, to the lovely one who has given over half of his limbs to his beloved wife.

230. O brahmin, this hymn to Maheśa is the destroyer of all sins. It accords nearness to Śiva and is the illuminator of all Tantras.

231. This great scripture has been recounted to you. It is enlightening to the gods. It is the means to fulfil the desires of all worlds.

232. O brahmin, the mantras that have been mentioned in a general way in this text are meant for the good of the people. They are the bestowers of fruitful achievement.

233. Especially, the mantras the best among all, follow the Vaiṣṇava tradition, they are to be aspired after for fulfilling the four aims of life.

234. The mantras of Râma, the mantras of Kṛṣṇa and the mantra of the mistress of Rāsa (Rādhā), of the Śākta, Saura, of Gaṇeśa and of Śiva have been mentioned which are the bestower of grace.

235. Among them, one should prefer those which are useful for the enlightenment of the self and which bestow liberation.

236. O sage, I have told you about the worship of deities with devotion. Now tell me what more you desire to know.